UNITED CHURCH HERALD

VOL. 2, NO. 23 DECEMBER 10, 1959

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South Hadley, Massachus

SILENT NIGHT, HOLY NIGHT

A Picture Editorial Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

MORE frequently than might be imagined a question is raised with a denominational executive as to when a church is warranted in adding a second full-time worker to its staff, or an additional full-time worker to a staff that already has more than one such worker on it.

And although denominational executives are by some supposed to "know all the answers," they know that to most such questions no direct yes-or-no, one-two-three answers can be given.

From their point of view one constraint against additions to a church staff, since in so many instances it will likely be another ordained minister, derives from the perennial shortage of ordained ministers and the large number of parishes that at any one time do not have such leadership.

Sometimes the question is simplified to this form: How large should the membership of a church be before it considers providing full-time assistance to the pastor? The difficulty with that way of raising the question is that a church's need of more than one full-time staff person depends on other factors than the mere numerical size of its membership.

That factor alone in mind, however, a thoughtful lead is to be found in a recent issue of *Protestant Church*. In an article entitled "A true minister is a good manager," the Rev. Robert W. Youngs, pastor of Hitchcock Memorial Presbyterian Church, Scarsdale, N. Y., includes the following table:

Recommended Church Staffs

(for congregations of sizes as shown)

300 members: Minister, part-time sexton, part-time leader of music unless volunteers are available; 600 members: Minister, part-time sexton, part-time music leadership unless volunteers are available, part-time secretary, part-time treasurer; 800 members: Minister, full-time sexton, full-time secretary, part-time music leadership, part-time student assistant, part-time treasurer; 1,200 members: Minister, director of religious education, secretary, sexton, part-time to full-time secretary (additional), part-time parish visitor, part-time organist and choir director, part-time financial secretary or treasurer; 1,600 members: Two ministers, director of religious education, two secretaries, two sextons, full-time organist and choir director, part-time financial secretary.

The writer of this column has no particular brief for the foregoing table but reports it as a responsible approach to the church staff question. Dr. Youngs, in his article, said further: "One staff member I would most certainly add in a church of more than 2,000 members would be an administrative officer who would be responsible for all matters and affairs that are not of a strictly spiritual nature and do not require the special attention of a minister or director of religious education."

A vitally related question, which every church and pastor must take more seriously than most of them have been doing so far, is this: Are we making the most effective use of the largest possible number of our lay members so that they may fully serve in a Christian ministry to which they are called just as truly as are the ordained ministers?

On that question there is a pertinent observation in a new book titled *A Handbook of Church Public Relations* by Ralph Stoody. He writes: "How many pastors does your church have? One? Then at best it is only hobbling along. If a church depends upon its pastor to do all the pastoral work, it will be disappointed. With all the other responsibilities loaded on him, the minister will not find hours enough. Does your church have a thousand members? Then it should be a church of a thousand pastors. . . . A church is a working force under the guidance of a leader. . . . Even were the clergy twice as efficient and twice as diligent, they couldn't do the job alone. . . . Every member must be in one way or another a communicator. How did Christianity rise and spread? 'It flew like hallowed fire from heart to heart.' "

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

UNITED CHURCH HERALD

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COVER STORY: Our cover presents a church of South Hadley, Mass., in its soft winter habiliment.

This meetinghouse, by the side of a quiet road, may appear quite remote from the world's major concerns. A second thought will make clear that just as this church and its New England counterparts gave to their people and our country a solid core of character and conscience, so the church with its message of Christ and his birth can play a significant role in our time.

The photograph was taken by Fred W. Davis, a vice president of Rumford Press in Concord, N. H. For the use of the photo and the gift of the four color plates the *Herald* is deeply indebted to Mr. Davis and the Rumford Press.

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FROM THE CO-PRESIDENTS' VIEWPOINT	*JAMES E. WAGNER*	2
SILENT NIGHT, HOLY NIGHT	*A PICTURE EDITORIAL*	4
WHAT DO THE TV SCANDALS SAY ABOUT AMERICAN SOCIETY?	*HERMAN F. REISSIG*	10
THE BIBLE AND DANIEL WEBSTER	*WALLACE WINCHELL*	12
DOES THE ADVENT MESSAGE HAVE ANY RELEVANCE FOR TODAY?	*HUGH STEVENSON TIGNER*	14
SEEING WITHOUT EYES	*ELMER F. ANSLEY*	16
THE FIRST COURSE OF THE NEW CURRICULUM IS ON THE PRESS!	*CAROLYN E. GODDARD*	18
YOUNG GERMAN LEARNS "AMERICAN WAY" AT E & R MISSION	*CLARISSA START DAVIDSON*	20
BOOKS TO READ AND TO GIVE	*CHARLES PAUL MAY*	21
LOVE OR SENSE OF DUTY?	*WILLIAM K. NEWMAN*	22
WOMEN'S FELLOWSHIP TOUR	*EMILY C. LESTER*	23
NEWS WITHIN THE UNITED CHURCH OF CHRIST		24
NEWS OF THE WORLD-WIDE CHURCH		28
LETTERS		31
OBITUARIES		32
THE RECORD		33

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Silent Night

Of all God's gifts, one of the most precious is silence. The modern world in which we live is so noisy. This is a turbulent age, filled with busyness, din and confusion. But behind every great achievement, every accomplishment there is a moment of silence. Be still and know! But too many of us have forgotten or never knew the values of silence!

The poets have thought about it no end and have transposed their musings into song:

Elected silence, sing to me and beat upon my whorlèd ear, Pipe me to pastures still and be the music that I care to hear.

So yearned the tragic Gerard Manley Hopkins, poet and Jesuit, in his startingly original verses while he stretched his heart toward "the habit of perfection." So yearned, too, the wistful and delicate Elizabeth Barrett Browning who besought Robert, the one she loved:

To drop some golden orb of perfect song into our deep, dear silence.

And did not William Shakespeare write in simple truth that "*silence is the perfectest herald of joy*"?

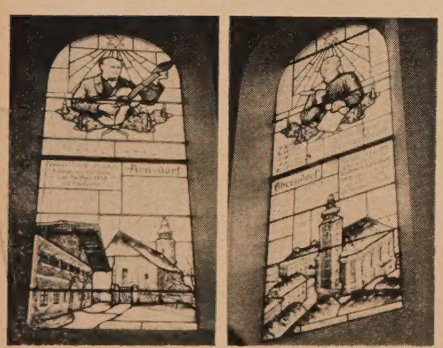
In no other setting, however, has the meaningful value of silence been so wonderfully revealed, so they tell us, as it was on that silent night twenty centuries ago when Jesus was born. For then it was that God who made the world seemed nearer to it than ever before. Then it was that the profoundest cosmic silences became somehow vibrant with "the music of the spheres."

It is a fact, of course, that all the sounds

„Stille Nacht, heilige Nacht"!
Wer hat dich, o Lied gemacht?
„Mohr hat mich so schön erdacht,
Gruber zu Gehör gebracht:
Priester und Lehrer vereint"!
Compositions Jahr 1818
Errichtungsjahr der Tafel 1897.

Holy Night

"Silent Night," the best-loved carol that so simply tells the story of the Nativity, had its origin in the village of Oberndorf, tucked away in the Austrian Tyrol.



A Picture Editorial

Franz Gruber, school teacher and organist, composed the well-known melody on Christmas Eve in 1818 to Pastor Joseph Mohr's words. Windows above memorialize composers of this most widely used Christmas hymn.

Continued on next page ➧

Neighborhood teen-agers pay homage in town's memorial chapel to creators of carol the words of which have been translated into more than ninety languages.

Carol became immensely popular in Germany and Austria through its use by Tyrolese musicians.

Silent Night

we hear are but fleeting wave beats in a universe of silence. When Phillips Brooks composed his beloved "O little town of Bethlehem" he did so, no doubt, with a sense of silence deeper than the sense of sound itself. For him "the silent stars" were those that ranged above the "deep and dreamless sleep."

Even the angels' song was borne to earth out of silence and into silence soon faded away. Only a memory remained, only a naïve recollection that from the sky had come such sound as "never was on sea or land."

When one ventures editorially into so delicate a task as to define or describe silence in prose, he finds that what is known as silence is in essence precisely what is made most clearly and dearly manifest in Christmas joy. "Silent night! holy night! All is calm, all is bright . . ." It turns out that the two essences are somewhat the same and that the entrance into life of divine love is entirely the same as the cessation of sound when human love is most intensely felt!

The joyousness of the Christmastide is sung to music, that is true. Yet the music to which Christmas joyousness is sung has silence for its pure accompaniment. It is the Silent Night that we discover to be holy; and the Holy Night is that that clothes itself in silence. This we all sense in the world's best-loved carol by Joseph Mohr and Franz Gruber of Oberndorf. *(Cont. on next page)*

The universal appeal of "Stille Nacht, Heilige Nacht" is matched by the reverence displayed by townsfolk and visitors alike as they enter the chapel erected in memory of the clergyman and teacher who first sang the carol as a duet to a guitar accompaniment on Christmas Eve.

Continued on next page

Silent Night

Small chapel was built 110 years after "Silent Night" was written to honor the two men who brought fame to the obscure Tyrol mountain village. Children especially find the chapel a source of spiritual delight and often go to it for visits.

Could it be, this co-editor sometimes wonders, that the reverberations of our mechanized modernity will be some day drowned out—drowned out completely—by the awful silence of history? The strident voices of pretentious people who claim to know the answers and want to rule, the roar of the latest jet planes, the grinding noises of the street and factory, the cries and outcries of massed and hungry humanity, the piteous lament of souls in spiritual torment—shall all these be muted some day, somewhere, somehow so that man may enjoy the values of that silence that belongs to him as his inheritance from God?

The Christmas truth is most convincingly told, our poets know, when it is spoken out of a living silence in language that brings peaceful surcease to life's din and jealousies and frustrations. "Believe me, friend Hollaballoo!" wrote Friedrich Wilhelm Nietzsche, "the greatest events are not our noisiest, but our stillest hours." "Be still," counsels the Lord of creation in the Psalmist's words, "Be still and know that I am God."

So, good friends, may you claim for yourselves in some hour or other during Advent and the Christmas days the joys, the values, the happiness of silence that are yours if you will have them.

In the chapel under plaque honoring the two composers,
a devout worshiper pauses to read
once more the immortal words of "Stille Nacht, Heilige Nacht."

Photos by Three Lions, New York

May you watch with an invincible hope throughout the days and silent nights of the season so that in quiet and solitude you may attune the stillness of your hearts to the strains of angelic melody and know, when you turn to face the world, of echoes and blessings that go on repeating the same deep reassurance, forever and forever:

How silently, how silently, the wondrous gift is given! So God imparts to human hearts the blessings of his heaven. No ear may hear his coming, but in this world of sin, where meek souls will receive him, still the dear Christ enters in. avm

In the school room where he taught,
there is a photograph of Franz Gruber
who was 31 years of age when he set the hymn to music.

What do the television scandals say about our American society?

HERMAN F. REISSIG

IT IS the business of the churches to go to the roots of human problems —not to deal with their surface aspects but to search out their underlying causes. I propose in this article to take a look at some of the original factors in the TV quiz scandal.

It seems necessary to speak of Charles Van Doren, even if common decency, not to speak of Christian charity, makes one hesitate to join the crowd participating in obsequies for his reputation. Inevitably, Mr. Van Doren's supposedly infallible memory—leading to sudden wealth—and his dramatic confession before the whole nation have made him the subject of innumerable conversations and much head-shaking. It is a tragic story, as much for the soap-opera quality of his public confession as for the original deception.

Sick Business

It is also inevitable and right that we should criticize the morals of the quiz show producers who seem to have had no standard except the sign of the dollar. Their cynically contemptuous treatment of the people watching the screens makes one wonder how much right Americans have to point the finger at "atheistic, materialistic communism." Even the top executives of the broadcasting companies cannot, despite all their protestations of innocence, be exempt from questioning.

One thing is clear enough. The TV entertainment business is sick. The colossal and outright deception now exposed is only one part of the sickness. Under the plea of giving the public what it wants, the television companies, like the movies, have helped to debase the taste of one part of the public and have filled another part with simple disgust.

From the artificial tones and inflections of announcers, the deceptive tricks used to make the products look better than they are, the sentimental gush in many religious and family life programs, through the appalling fare of sex and violence, the sorry tale runs on. The air waves used by television belong to the people but the people have been at the mercy of commercial interests whose desire for profits has far outrun their sense of responsibility for the well-being of society.

Pervading Philosophy

But why is it that a great industry sinks to such disgrace? And why are so many people either directly involved in the debasing sentimentalities and the deceptions or tolerant of them? I want to suggest one diagnostic exercise that needs to be undertaken—on the understanding that for any social illness, including this one, there is no single cause and no single or simple cure.

Some thirty years ago the Englishman R. H. Tawney wrote a book in which he prophetically and accurately described a central feature of modern industrialized society. He called it *The Acquisitive Society*. The book will repay reading now. For, though some of it is dated, it remains a biting, sober critique of an economic culture whose dominant motive is profit and whose over-riding goal is acquisition. No doctrinaire Socialist, Tawney took a hard look at some of the dangers and lamentable results of an uncritical acceptance of "the profit motive."

The first four decades of this century produced a huge volume of criticism of the prevailing economic philosophy, much of it written by churchmen. I recall two sermons preached by the late Charles E. Jefferson, for so many years a prophetic voice in the pulpit of the Broadway Congregational Church in New York City. In one sermon Dr. Jefferson used with great effect the passage from Shakespeare's "Othello" in which Iago advises Roderigo: "Put money in thy purse . . . I say, put money in thy purse. . . . Fill thy purse with money." (Act I, Scene 3.) This, declared the preacher, was what Americans were always saying. "Put money in thy purse!"

Charles Van Doren

Profit Motive

In the other sermon—the time was around 1925—Dr. Jefferson discussed the profit motive. Said he: "No man has a right to go into business to make money. What would you think of a teacher who should say he is in the profession to make money? What would we think of a physician who declared that his main motive is to make money? Suppose a young man should apply for ordination to the ministry and should openly state that his motive is profit!" Then, added Dr. Jefferson, with quiet but powerful emphasis: "I tell you God Almighty did not make one law for some people and another law for others."

In 1934 delegates to the General Council of Congregational Christian

churches adopted a famous resolution. The resolution condemned "our present competitive profit seeking economy." The resolution said many other things, some of which were probably extreme and ill-advised, even against the background of the Great Depression. The resolution became a matter of wide contention in the Congregational Christian churches.

By 1952 much social legislation, designed to remedy abuses existing in 1934, had been put into effect. And the American economy was in a flourishing condition. With the economic order running so smoothly and with its detractors proved wrong, how foolish to have on the books that "radical" resolution of 1934! So, the delegates to the 1952 meeting of the General Council voted (Ayes 804, Nays 8, Abstaining 20): "the General Council of 1952 declares that that resolution of June 27, 1934, does not represent its views and disclaims it." The 1952 General Council then went on to declare that "no economic system embodies the perfect will of God" and that "every economic order must be evaluated and its practices judged in the light of the Christian gospel." With that statement the 1952 delegates were content. It seemed to the delegates unnecessary to say anything, as Christians, about "our competitive profit seeking economy." In short, for a statement that at least carried a punch they substituted a statement that carried a platitude.

Christian Failure

Why drag up old history and possibly renew quieted fires of controversy? For the good and sufficient reason that the action of the 1952 General Council symbolizes a serious Christian failure. The fact of the matter is that the churches have permitted a materialistic prosperity to seduce them into virtual silence about the moral aspects of our competitive profit seeking economy.

The Council for Social Action, under heavy fire and with a drastically reduced income, dispensed with the services of its brilliant and dedicated industrial relations secretary and also decided it had to get along without the highly competent and devoted work of its agricultural relations secretary. If the decision to permit these secretaries to depart was made on purely financial grounds, it remains true that both had the kind of robustly non-conformist Christian minds that the churches had needed in the area of the economic life —and have not, for many a long year, had. The Council for Christian Social Action of the United Church of Christ has placed "industrial relations" in the portfolio of a staff member heavily burdened with general administrative and editorial duties. Can this situation in the CCSA be taken as a second symbol of the retreat of the Christian churches in the United States from critical ethical analysis of the economic order?

Uncritical Approval

All this would appear to be immediately relevant to a discussion of the TV scandals. For here in the television industry you have competition and profit seeking on the loose! This is what one might expect in a society that gives wholesale blessing to competition and the profit motive, with only the most circumferential restraints by Federal regulatory agencies and with hardly a murmur of dissent from the religious and ethical leaders of the nation.

Have not almost all of us by our participation in, and uncritical approval of, "the acquisitive society" and by our failure to ask searching questions about the functions of competition and the profit motive—have not almost all of us helped to create a social climate in which the rankest kind of weeds will inevitably grow? Mr. Van Doren and the others implicated in the current misdoings have merely been playing the game like most of the rest of us, the only difference being that, hardly aware of the foul lines, they stepped over them.

What shall we say about competition for profits? On the basis of what we know about economic orders and about human nature, we have to say that the competitive spirit and competitive practices have their usefulness. Semi-Socialist orders as in Britain and Communist societies as in the Soviet Union have discovered that if they want to make material progress they would better leave room for competition. But competition as we have it in the United States business world has its clearly destructive aspects. Ask any good psychologist! The pressure of it and the ruthlessness of it are too much for the human spirit's well-being. Obviously, now, they are also too strong for the ethical restraints we try to place upon them.

And what about the profit motive? Business men must make a profit if they are to stay in business. Even a preacher knows that! The profit motive, taken as a legitimate and central motivation in any human activity, does not have the blessing of the Christian faith and the churches ought to make this clear. The churches have not, in any case, earned the right to pronounce judgment on people who, for the sake of profit, deceive and lie, unless they have lifted their voices against the dangers of "our present competitive profit seeking economy."

Probably the most incisive and ethically prophetic recent analysis of our economic order is in the book *The Affluent Society* by John Kenneth Galbraith. Prof. Tawney's "acquisitive society" has become Prof. Galbraith's "affluent society," the latter perhaps in part a consequence of the former. This is fine if one considers only the affluence. For as there is no virtue in economic austerity, so there is no intrinsic evil in full refrigerators and comfortable motor cars. The trouble lies in the by-products of the acquisitive and affluent society. And Prof. Galbraith puts his finger on some highly injurious by-products. Christians ought to ponder this book and then add their own, more specifically Christian, criticisms.

Fundamental Questions

Jesus said much about economic matters, perhaps more than about any other single subject. If the churches are not already hopelessly immersed in the prevailing economic attitudes and practices, it would seem high time that they took up once more a function they have in recent years almost abdicated. The attention being given at the moment to labor-management problems should not be permitted to obscure still more fundamental questions about our economic order.

As a footnote it might be added that the greatest disservice of communism to the American people may well turn out to be that it so compelled our attention to its flagrant wrongs that we had neither the time nor the inclination to notice that our relatively good ways could turn into instruments of our own destruction.

Dr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ. Photo by Wide World.

The Bible and Daniel Webster

WALLACE WINCHELL

THE VALUE of a book today may be said to be determined in part by its power to stimulate depth of thought, to affirm basic human rights and to inspire nobility of conduct on the part of those who read it.

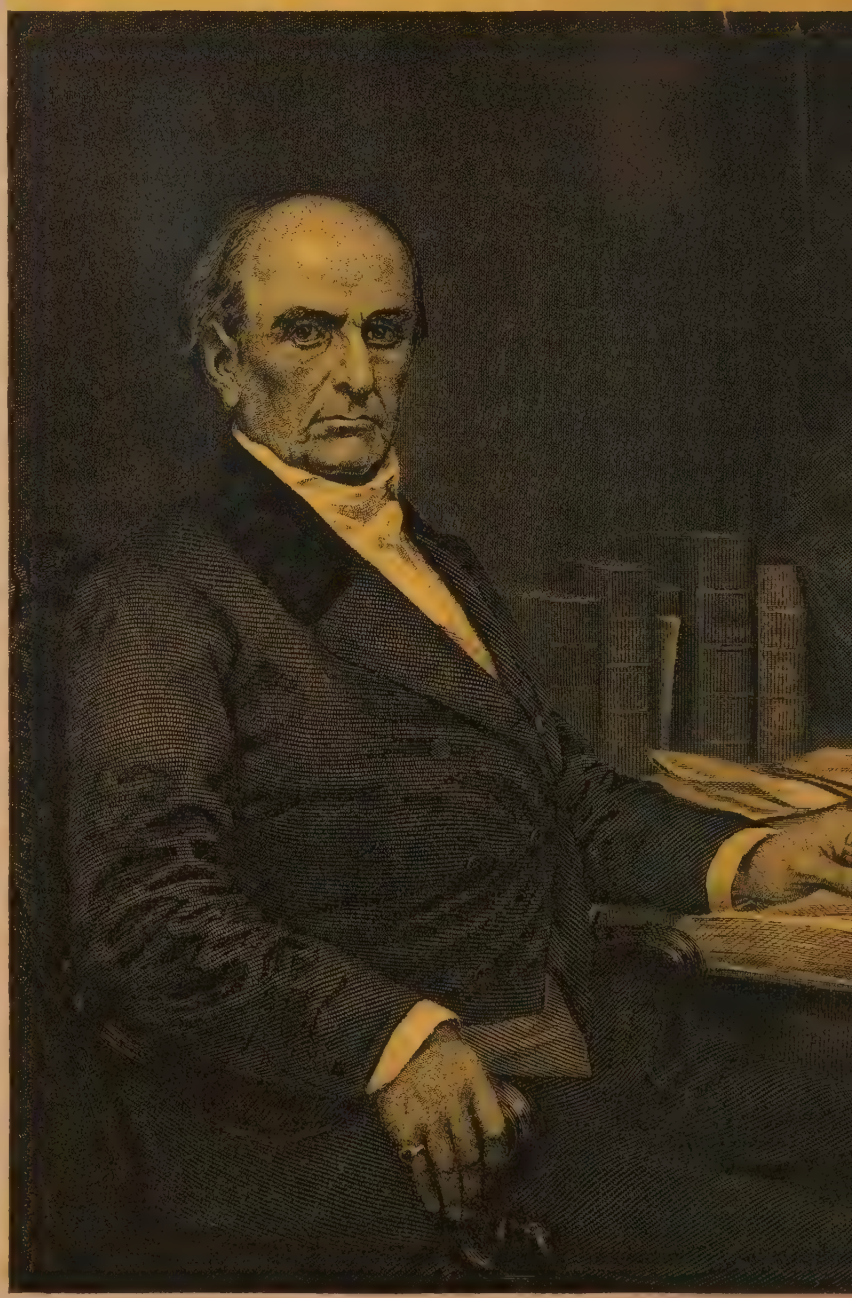
Measured by these standards, the Bible surpasses any other book that has ever been written, and seldom has the influence of the Bible on human life been better illustrated than in the life of Daniel Webster, illustrious statesman, lawyer and orator.

Last summer while preaching a series of sermons in the Village Church (Congregational) in Franklin, N. H., the writer met Esther Stevens, a member of the church and a kinswoman of the Webster family. It was Miss Stevens who called my attention to Daniel Webster's use of the Bible and his personal declaration of Christian faith contained in a letter to the minister serving the parish during Webster's time, a letter overlooked by most biographers.

Simple Memorial

In front of the church stands a bronze likeness of America's "Demosthenes" and across the pedestal are the words he spoke in his dying hour, "I still live." Above these words one sees the domed forehead, the craggy brows and those cavernous eyes whose lightning-like glance once stilled an uncontrolled mob on Bunker Hill. During the first half of the nineteenth century, they also helped ignite the altar fires of public faith. One sees, too, the firm lines of the lips that drew down the thunderbolts aimed with telling accuracy against every detractor of our Constitution.

Inside the Village Church, of which the Rev. David P. Hatch is the present minister, a plain white pew, set among more comfortable modern pews, bears a simple and warmhearted memorial testifying to the centrality of worship and the Bible in the lives of Webster and other founders of our country who gave soul and character to America. The original occupants of that pew were Daniel Webster, a promising young lawyer-to-be, and a very poor and elderly woman. At hymn singing, Daniel always shared his hymnbook with her, the two raising their voices in praise and thanksgiving.



Mr. Winchell is minister of parish administration at First Congregational Church, Manchester, N. H. Photos by Culver Service, New York.

About three miles from the church stands Webster's birthplace on Route 127 in Salisbury. A copper kettle still rests beside the hearth, along with a quaint footwarmer and a long-handled bedwarmer. But more unusual than any of these is the "Bible closet" built into the wall above the roughhewn mantlepiece.

Can you picture Father Ebenezer Webster, his wife Abigail, and the children—Daniel, Sarah, Mehitable, Ezekiel—there by that fireside? The day's chores are done. Dusk will soon be purpling the foothills of the White Mountains. Etched in profile against the logfire's roaring circle, Ebenezer, rugged and gentle, bends over the well-worn Scripture on his knee.

Keen Perception

In what his son Daniel, fifty years later, called a "sonorous voice, an untaught but correct ear, a keen perception of all that was beautiful and sublime," Ebenezer Webster reads from the prayer of Habakkuk: "O Lord, revive thy work in the midst of the years; in wrath remember mercy." Or perhaps he reads from his favorite chapter of *The Book of Job:* "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" Or perhaps the reading was from *Isaiah.*

These passages and others that Daniel Webster recalled in his later years were selections that his father loved to share with his children. He often recalled his father's "suffused eye, broken voice and reverential intonation" during these hearthstone hours of family reading.

We have here a clue to that golden eloquence that in after years held members of Congress in thrall. Daniel Webster often expressed his indebtedness to the "tenderness and intellect of the Psalmist," the "majesty of Isaiah," the "dignity and imagery of Job." Of the Sermon on the Mount, this great statesman said in his last days at Marshfield in Massachusetts: "It cannot be a merely human production."

A dark stripling of 14, dressed in his best homespun suit, Daniel Webster was taken by his father in 1796 to Phillips Exeter Academy in New Hampshire. "Let the young gentleman be presented for examination," said the headmaster, Dr. Benjamin Abbott. He handed the lad a Bible, asking him to read aloud the twenty-second chapter of the *Gospel According to St. Luke.* It is a great passage, telling of Christ's betrayal by Judas and of Peter's craven denial. The reading ended, Headmaster Abbott—wearing the tricornered cocked hat that patriots wore in Revolutionary days—solemnly announced: "Young man, you are qualified to enter this institution."

The Webster homestead in which Daniel was born in 1782 is in Salisbury, N. H., near Franklin.

But Daniel Webster went far beyond his father in his study of the Bible. His research embraced the geography of the Near East, for instance, the ancient changes of the Euphrates whose banks formed the cradle of civilization. He compared the wisdom of Confucius and other Eastern sages with both Old and New Testaments. As a consequence, according to the memoirs of his secretary, Charles Lanman: "No one could listen to his readings and comments without believing in the inspiration of the Scriptures and in his."

What does all this have to do with today? We have many spiritual thirsts that go unsatisfied. Even with renewed emphasis in Protestant, Catholic and Jewish circles on the value of Bible study, many of our people live with only a surface knowledge of its deep and inexhaustible springs that give life to man's soul. To drink from these, as our forefathers did, is central to our survival today. Science and technology may soon lead us to other planets, yet it will avail us little unless we first learn to live as brothers on this planet.

Shortly before his death, Daniel Webster declared: "I have met with men in my time accounted learned scholars who knew Homer by heart, recited Pindar, were at home with Aeschylus, petted Horace, but who could not understand Isaiah, Moses or the Royal Poet so far superior in original force, sublimity and truth to nature."

A strong case can be made for Webster's direct verbal dependence on the language of Holy Writ. Phrases like "cloud of witnesses" *(Hebrews* 12:1) and "the Father of mercies" *(II Cor.* 1:3) occur in "The First Bunker Hill Monument Oration" and in many other writings. But more pervasive than these are the lofty concepts of civic right, human justice and divine meaning that permeated his thought.

Moral Vigor

A final illustration of how his lifetime acquaintance with Scripture influenced him took place outside Daniel Webster's home at Marshfield. The aging statesman looked up through the leafy darkness and a flash of starlight touched for a moment his forehead: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained," the lips repeated in a deep, low tone the majestic lines of *Psalm* 8, "what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

In rapt attention, his friends listened: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

As we approach Universal Bible Sunday, December 13, our eyes also are drawn to the heavens as scientists seek to penetrate the mysteries of outer space. But if we would recapture the wisdom, the moral vigor and the articulateness of Daniel Webster and others who made America great, we cannot neglect the Bible. It is and has been always a wellspring of inspiration and guidance for all who would live as those "crowned with glory and honor."

OBSERVE UNIVERSAL BIBLE SUNDAY, DECEMBER 13, 1959

DOES THE ADVENT MESSAGE HAVE ANY

On the fourth Sunday before Christmas the churches proclaim that Christmas is coming. But why bother? The merchants have already announced it, the banks have released their Christmas club deposits and there isn't a man, woman or child in the land who doesn't know it.

Just what is it that the churches announce? That this is the season of Advent, the "season of the coming." A manual describes it: "Advent is a season of preparation for the coming of Christ into the world and should be used as a time of penitence and special prayer."

Armor of Light

One of the appointed Scriptures for the first days of Advent is a passage from St. Paul's *Letter to the Romans:* "You know what this crisis means, you know it is high time to waken up; for salvation is nearer to us than when we first believed . . . the day is almost here; so let us drop the deeds of darkness and put on the armor of light. . . . Put on the character of the Lord Jesus Christ." (Moffatt's translation.)

Obviously, this is something different from the reminder that advertisers have already amplified into a din. It doesn't even sound Christmasy, as we are accustomed to hearing the sounds of Christmas.

The churches' announcement of Christmas is intended to serve a prophetic function. The people of Israel knew that they had a covenant with God, but they understood little of what it meant. They took this covenant merrily and not seriously, were forever celebrating it and seldom obeying it. It was the function of the prophets to teach Israel what the covenant meant and especially to point out that its promises were coupled with requirements. The church has a similar responsibility today with regard to Christmas—namely, to clarify its meaning and to call the people to come closer to that meaning.

Everybody in our part of the world celebrates Christmas. That is to say, on the twenty-fifth of December we all engage in the "whoppingest" celebration of the year, except perhaps for New Year's Eve. The thing is so incorporated into our social system that it is impossible to evade it. A few weeks hence one can't buy a pound of hamburg without hearing a rendition of "The First Nowell" and having the merchandiser wish you a "Merry Christmas"—or if he happens to be a Jew he may venture to change it to a "Happy holiday." Who's celebrating what? And why? And how?

Conscientious Christians are troubled by this kind of celebration of Christmas. After writhing over the problem for a number of years, I have not found a solution but have come to the conclusion that what bothers our consciences is the fact that the celebration is called "Christmas." This name carries with it the supposition that our December festivities are inspired by Christ, expressive of Christ, dedicated to Christ, centered around the coming of Christ. And we have more than a suspicion that this is not so.

A Christmas Spirit

It is not that our Christmas celebrations are innately evil. I have gone over the list of things we feel required to do in observance of the season and there isn't one you can indict as definitely and downright wrong. There is no place where you can draw a sharp line, take a brave stand and say: "I intend to fight it out on this line if it takes all winter." Opposing the complex of Christmas customs is like wrestling with a ton of butter: there's nowhere to catch hold of it and you only get gummed up.

The fact is that our Christmas celebrations have declared their independence from all higher values and authorities and become something in themselves and for themselves. We are confronted with King Christmas, a secular sovereignty. There is very definitely a Christmas spirit. It is the spirit of the "big splurge." Heavily charged with sentiment, a good deal of it is warm and tender, and considerable enjoyment is derived therefrom. Only a Scrooge can veto this unqualifiedly. But, as a critic said to Alexander Pope when he published his translation of the *Iliad*, "It's a very pretty poem, Mr. Pope, but you must not call it Homer."

The national-international Christmas festival does not grapple with the reality of Christ, or bring us any closer to him, or increase his reign over us, or prepare for his coming. And that is what bothers the conscientious Christian. To be sure, we tell the stories and sing the traditional songs about the Nativity. But these are not what dictate the Christmas festival; rather, the festival dictates that these shall be part of the decorations.

Inn at Bethlehem

As for the celebration, it is much like the crowded inn at Bethlehem: "And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn."

Our Christmas customs are those of a festival that has been influenced to some extent by the Christian tradition. But they are not deeply, greatly or seriously concerned with the coming of Christ. If that statement sounds subversive, then test it with a few questions. Is there any common expectation that lives will be regenerated by our Christmas celebrations? Or that the relations between people will be significantly altered?

Do we expect any moral reformation or religious revival to result? Do we expect the coming year to be very much different because several hundred million people have celebrated Christmas? No. We expect Christmases to come and go, leaving the situation where it was before except that most of us will feel a bit embarrassed either for having spent too much money or having been on the stingy side, and for having failed to remember people we should have remembered while remembering those we didn't need to remember.

What if, in the midst of our Christmas business, Christ should suddenly come to stand upon the earth in all his glory and power? Would our Christmas activities have made us readier to receive him and to stand in his presence? I imagine he would be greeted with a wringing of hands and a chorus

HUGH STEVENSON TIGNER

RELEVANCE FOR TODAY?

of excuses, and somebody would quote the lines: "Lord, we weren't expecting you. We were just celebrating Christmas, a jolly old custom. We forgot that it is the anniversary of your birth but now that you are here we do remember. Your mother must have told you how it was at the inn in Bethlehem: the proprietor was no ogre; first come first served, there just wasn't any room. That's how it is with us. Forgive us, please."

Two Main Festivals

The Christian difficulty with Christmas is an old story. The early Christians did not celebrate the physical birth of Jesus. They celebrated his baptism and his resurrection as the two main festivals of the Christian year. But there was an important celebration among the people of the Roman Empire on the twenty-fifth of December (the twenty-first by our present calendar). This is the time of the winter solstice when the sun, after sinking lower on the horizon for six months, begins to rise again. The pagans interpreted this to mean that the sun-god, after fighting a losing battle with the powers of darkness, had begun to gain the upper hand. There was promise of another spring and summer, and so there was a great celebration of the birthday of the unconquered sun.

The festival was deeply fixed in the affections and customs of the people, and it was observed that many who had become Christians could not refrain from taking part in it. In the latter part of the fourth century the church fathers decided to adopt the festival and convert it to a Christian reference by proclaiming it to celebrate not the birthday of the solar star but of the Son of God. Thus the church acquired Christmas as one of its major festivals. Whether this was gain or loss, a stroke of genius or a colossal blunder, is beyond my wisdom to judge.

Dr. Tigner is minister of the Sound Avenue Church in Riverhead, N. Y. Photo of the "Annunciation" by Fra Angelico courtesy of the Metropolitan Museum of Art, New York City.

Where do we turn for our cue in the proclamation of Advent? To the story of John the Baptist, the prophet who announced the coming of the Christ. His was the salient prophecy. The announcements contained in the Nativity stories had a private audience. It was John the Baptist who publicly heralded the coming of the Christ and moved a part of the world to prepare for his coming. What did John say? Perhaps his proclamation sounds like a parallel to the familiar warning that Christmas is just around the corner and will be here before you know it—so hurry, hurry. But that is not quite what he said. The difference is that he spoke not of a coming celebration but of a coming event.

Salvation and Judgment

It was not that men were getting ready to do something, but that God was about to do something to which men had better adjust their lives. God was about to make known his Messiah who would come with salvation and with judgment. Therefore, John preached a baptism of repentance and the forgiveness of sins, saying: "Repent, for the kingdom of heaven is at hand. . . . Prepare the way of the Lord, make his paths straight." Prepare to meet God!

This was, and always will be, a drastic message. But consider how it struck his fellow countrymen. The Jews considered themselves to be a people already baptized and standing in God's favor. Baptism was customarily given only to Gentiles who had been converted to Judaism. But now John was calling on everybody to be baptized anew, which was tantamount to saying to the descendants of Abraham: "You are hardly better than the heathen. You also are far from God and fall short of meeting his requirements."

This echoed what most of the prophets before him had said. For instance, Ezekiel proclaimed: "The Lord God says, I will gather you from among the nations; then I will pour clean water over you, cleansing you from all your impieties and purifying you from all your idols; I will give you a new nature, and I will put a new spirit into you; I will take away your hard nature and give you a nature that can be touched; I will put my own spirit within you, and I will make you live by my laws, and you shall obey and observe my orders." (Moffatt translation.)

Thrust of Advent

This is the thrust of the Advent proclamation. If it clashes with our customary Christmas celebrations, one reason is that our celebrations have tamed and domesticated the Advent proclamation by confining it to the past tense, making it refer exclusively to something that happened in a remote time and place. This dehydrates the message, making it something that can be stored away and brought out as a souvenir for special occasions.

The true proclamation of Christmas must be sounded and heard in three tenses—past, present and future. It is about something that happened once upon a time in a particular place. However, it is also about the living Christ who is present wherever two or three are gathered in his name, and who is with us to the end of the ages. Finally, it is about the Christ who is yet to come—at what time we know not—in the fullness of power and glory.

To be genuinely Christian, our Christmas celebrations must be informed with this sense. They should contain something other than trying to keep up with the regular, customary, established routines. Prior to the usual proprieties stands this question: What can I do in response to the fact that God, in his great love for his alienated children, has sent us his Son to bring us and all mankind into sonship to him and into brotherhood with men? Asking and answering this question can make Christmas a creative observance.

SEEING—*without eyes*

The Rev. William H. Anderman Jr. was forced to learn Braille at age of 32.

THE WORST is when people try to push you!" This comment was made in an unusual situation: the vacation visit of a minister and his family to a St. Louis parsonage, where they returned a similar visit of the previous [illegible] to their Pennsylvania home.

Spiritual Perception

What made it unusual was that both ministers are sightless. Yet both are active pastors in parishes, and there are many in their congregations who testify that with their blindness has come even greater spiritual perception.

"If people would just offer an arm instead of trying to push us, they could give help we'd be so grateful for," said the Rev. Herbert E. Stahlhut, pastor of St. James' E and R Church in St. Louis.

"Yes, people don't understand—even those who've known about our blindness for a long time," responded the Rev. William H. Anderman Jr., pastor of the East Berlin Charge (E and R) in Mercersburg Synod, Pennsylvania. "They seem to think you've lost all your intelligence when you've lost your eyes!"

The fact that the sentiment could be echoed so wholeheartedly by the wives and children of both men indicates how intimately the burden of blindness is shared by their families. The vacation driving—and in fact all driving—was done by the wives until recently when Ralph, the oldest Stahlhut son, took over a share of this duty.

There are many duties shared by Mark and Don, as well as by Ralph Stahlhut, and by David, Beth and Doris, the Anderman children. For instance:

"Meat at 6:00 o'clock, potatoes at 11:00 o'clock, and there are some beans at 3:00 o'clock," said Mark at the dinner table, orienting his father to the food on the plate by use of the airplane pilot's traditional clock positions. To the usual hard work of the parsonage are added the special needs of the blind head of the household. But the mutual service is deeply rooted in rich faith, the mastery of hard reality and laughter.

The "hard reality" was there underneath, though. For both these busy pastors had become blind as adults, after they had begun their careers as ministers. The adjustment to such a severe handicap has been difficult, demanding extremes of self-discipline at times.

Bill Anderman, younger of the two ministers by about ten years, is a product of Ursinus College and Lancaster Theological Seminary—and of the United States Army. He spent considerable time in the Pacific Theater during World War II, much of it as company clerk. What might have been routine record-keeping became something quite different as Bill repeatedly got involved with the people as well as the records. He often found himself counseling his fellow soldiers.

His chaplain, observing this, asked him one day: "Do you know that counseling is a considerable part of the work of a minister?" He then asked Bill to think about entering the ministry.

That was in October. By April or May Bill had made his decision. The duties of a minister were not unfamiliar to him, for his father is a Methodist minister, as are two brothers. After his discharge he went to Ursinus College, where his father had also been a student. Special courses were organized for Bill and seven other returning servicemen who began studies in midyear —January 1946. But Bill found it extremely hard to tie himself down to study.

Then he met Catherine Schellhase, daughter of the late Rev. Adam Schellhase and his wife, Dorothy, who is now a housemother at Ursinus, and sister of the Rev. Richard T. Schellhase, professor of religion at Ursinus. Cathy made the difference. They were married in 1947. After that Bill stayed at home and under Cathy's guidance recovered his study habits.

Without waiting to obtain a college degree, he enrolled at Lancaster Seminary. After three years' work there he was ordained. While still a seminary student he began to serve the four-church Utica, Md., Charge in Potomac Synod. It was while serving this charge after his ordination that Bill found his sight beginning to fail. Several of the foremost eye specialists in the country were consulted and finally brain surgery was undertaken at Johns Hopkins Hospital in Baltimore.

Mastered Braille

But all hope and all efforts were in vain. The eye nerves had atrophied—no one seems to know why. There remains of his sight only a meager ability to distinguish strong contrasts of light and dark. Characteristically, Bill turned immediately to learning Braille and mastered in four months the finger-touch reading that usually takes people two years to learn.

It was characteristic, too, for Bill to poll the members of his four congregations to see if they wanted him to stay on as minister in view of his handicap. He found the great majority on his side and eager to help. Help came, too, from neighbors, other nearby ministers and from the Lions Club of Frederick, Md., and the Glade Valley Lions Club, which gave him a Braille wrist watch on which the cover snaps up and the blind person can feel the time. The Baltimore Chapter of the American Red Cross transcribed the *Book of Worship* into Braille for his use.

Mr. Anderman told an interviewer

Photos by courtesy of Frank J. Keefer, Frederick, Md., and the John Milton Society.

PORTRAIT OF THE MONTH

for the *Frederick News,* which on May 10, 1955, published a lengthy feature on his experience, that his blindness gave him the opportunity to practice what he had preached many times: that one cannot weaken in time of trouble but, with the help of God, must become stronger to bear the burden.

Important help in summoning that strength was given by the Frederick office of Maryland's rehabilitation service and by the Maryland Workshop for the Blind, which sent a Braille teacher. Blind herself, she made the journeys to the Anderman home unaided.

Mechanical Aids

The two most valuable mechanical aids for both Bill Anderman and Herb Stahlhut are the tape recorder and the Brailler. The Brailler is a kind of typewriter with just seven keys—six for the six positions of Braille dots for letters and word-signs and one for spaces. Bill also carries a slate and stylus (hand Brailler), which resembles a pocket notebook. The stiff Braille paper is clamped to the slate in his hand, and he takes notes by punching dots with the stylus almost as fast as anyone else can write.

The tape recorder was one of the means by which these two pastors became acquainted. The relationship between the two began as the result of a casual conversation at a St. Louis ministerium meeting between Herb and the Rev. Dr. Claude J. Snyder, then secretary for town and country churches for the Board of National Missions. Dr. Snyder, without realizing Herb's predicament, mentioned the young minister in Maryland who was losing his sight. Soon the two began to exchange letters about their common plight, then tape-recorded messages, a practice they continue to this day. They also share tapes of books and magazines.

Herbert Stahlhut was already pastor of St. James' Church, St. Louis, when his eyes failed because of secondary glaucoma. Son of a "dirt farmer," he and his parents attended a small rural church in Hamel, Ill., until they moved to the larger community of Edwardsville, Ill.

While a student at Elmhurst College, Herb paid a visit to the home of one of his school friends, Alvin H. Siemsen, now pastor of First (E and R) Church, Marion, Ohio. There, at Peotone, Ill., he met Alvin's sister, Viola, whom he married after his graduation from Eden Theological Seminary in 1937. His first pastorate was at Owensville, Mo., where he served for ten years before becoming pastor of St. James'.

As he tells it, Herb's trouble started at birth—he chose the wrong grandfather! A congenital diabetic condition brought on the secondary glaucoma, with its painful dimming of sight. Doctors found it necessary to remove both eyes, substituting artificial ones.

The Rev. Herbert E. Stahlhut addresses the John Milton Society in New York. His wife is seated at right.

To a man without sight hearing, Herb finds, is important. And noise is a nuisance. "When someone makes a noise while I'm listening to a recording, I may as well turn it off," he says. "People don't realize that when someone makes noise, interrupting a blind man's listening, it's just like turning off the light when a sighted person is reading!

"Don't let anybody tell you that a blind person's other senses are more highly developed. It really isn't true; it's just a matter of concentration. A blind person also comes to depend on facial perception. I don't often run into things because, as I get close, I feel a pressure from the object on my face. But that's a matter of concentration, too.

"That's why a blind person is apt to be safer alone than with somebody else. When another person is with him, he's distracted and loses his concentration."

Relative Freedom

Self-training is important to these men. For instance, both conduct the altar service each Sunday; but to do this properly they have had to train themselves to take just the proper direction and number of steps from the chancel chair to the lectern or to the pulpit, and to do this automatically without thinking about it, for their concentration must be upon leading the worship. Both men use Braille notes to help them in preaching—but notes only, having set themselves to preach with relative freedom from a manuscript.

Last year Mr. Stahlhut was invited by the John Milton Society, a worldwide service organization for the blind, headed by Helen Keller, to journey to New York to address their annual meeting. This considerable honor was shared by his wife, who flew to the meeting with him. His speech was recorded and published in the July 1958 *John Milton Talking Book Magazine*—an LP recording regularly distributed to blind people all over the English-speaking world. As a result many letters have come to Mr. Stahlhut.

In his address Mr. Stahlhut gave a graphic description of the events—and the feelings—of the days and months in which his sight dimmed and was lost.

"I can't leave my wife out of my story," Herbert Stahlhut told his audience at the John Milton Society dinner. "She has been with me through thick and thin, and some of it has been pretty thick." And this is the testimony of both these men. Without perceptive, courageous and patient wives they could not be ministers of Jesus Christ despite their handicap. E.F.A.

The first course of the new church-school curriculum is on the press*

CAROLYN E. GODDARD

THE FIRST course of the new church-school curriculum of the United Church is about to become a seeable, touchable reality. As you read this, the printing presses are hard at work on the thirty pieces that compose the nursery materials. Don't be alarmed by the number! Eighteen of those pieces are teaching pictures to accompany the course *3's in the Christian Community*.

Picture-Story Books

A set of eight picture-story books for the pupils and the *Nursery Manual* complete the printed resources for work with 3-year-olds in the church school.

However, the first course of the United Church curriculum will become a living reality only as it is used by the members of the Christian community to share the gospel with the youngest members of our church fellowship.

In the October 29 issue of *United Church Herald* Dr. Roger L. Shinn reminded us that we "teach theology in two ways—by deliberate purpose and by implication." The deliberate theology of the United Church curriculum, including the course for 3-year-olds, Dr. Shinn continues, is a "faithful interpretation of the whole Christian gospel." How do we interpret the Christian gospel to 3-year-olds—by deliberate purpose and by implication?

Three-year-olds need to feel adequate, to feel they belong and are "worthful."

To answer this question we have to answer two other questions: What is the real, living quality of the Christian gospel? What are the needs and capacities of 3-year-olds?

In preparing the curriculum materials for the nursery group we took the second question first. We found that 3-year-olds are creatures of the here and now. They understand best their own present experience. Events of long ago and places far away are beyond their real understanding. They have little sense of time or space. They are not skilled with words and have almost no ability to deal with ideas and abstractions.

The 3-year-olds' greatest needs, we discovered, are to understand themselves and the world about them. They need to feel adequate, to feel that they belong, to feel that they are "worthful." In the nursery course we phrased these needs in three big questions: Who am I? Who are you and how will we get along? What is the world like?

In the light of these understandings of nursery children's needs and capacities, most of the traditional stories, words, pictures and practices by which we tell the good news of the New Testament are not relevant for this age group. Our here-and-now children have no interest or concern in the events that happened long ago in faraway Palestine. They are not able to understand much about the person or teachings of Jesus, even when they are told in words children understand and the moral is clearly stated. Three-year-olds have not had enough experience in living to be able to translate the words into meaningful ideas.

We returned to the first question: What is the real, living quality of the Christian gospel? It is that God loves and forgives mankind. How, then, can we communicate the essence of this gospel to young children?

Love that extends itself in active concern for another is at the heart of the good news, and an experience of love can be communicated to 3-year-olds. Knowing each child, listening to him and helping him with the tasks he needs to accomplish in order that he may grow as a whole person teach the child about love.

Learning to Love

He also learns about love as we restrain him, encourage him, console him and pray for him. As the child experiences love, he learns to love. Forgiveness, too, is at the heart of the gospel. The Christian both grants forgiveness to others and seeks it for himself because he knows that God has forgiven him. Forgiveness can be a real experience for 3-year-olds in the church nursery. Children misuse materials and each other; they disregard rules and people's feelings. Often they do these things unwittingly. To understand what one has done, to be able to live beyond a mistake, to have a chance to start again, to be forgiven, is necessary if one is to live freely and creatively.

Acceptance of others as persons of worth is part and parcel of the gospel. Jesus accepted people as they were, whatever their condition. He was interested in them, respected them, treated them as persons of worth. Acceptance is an experience that can be communicated to nursery children. Each child, whatever his skills, gifts, fears and handicaps, is a person of intrinsic worth. He is a child of God, worthy of

Dedicated men and women are needed to share with little children the Good News.

love and respect. Each time a child experiences acceptance he is helped to accept others.

Faith and trust are also central qualities of the Christian gospel. The child's first concepts of faith are based upon experience in home and church with parents and teachers who are understanding and dependable.

Good News

In developing a course for the church-school nursery we concluded that the essence of the gospel could be communicated to 3-year-olds. Love, forgiveness, acceptance, trust are at the heart of the gospel. The good news that God is love and that God loves you can be lived, and thus learned, in the here and now of the church-school nursery. Words, stories, practices of the gospel found in our Christian heritage will come later as the children are ready to understand them.

Sharing the good news with 3-year-olds sounds disarmingly simple, but it isn't quite that way. Finding and training teachers who can provide little children with experience such as we have described is not easy.

The first step is to find mature Christian men and women who are challenged by the responsibility to share our Christian faith with little children. The second step is to help these teachers learn how they may best become channels of God's love in their relationships with nursery-age children.

3's in the Christian Community helps train and develop nursery teachers by acquainting them with experiences of dedicated teachers working in real situations with real children. These experiences are described and discussed in a series of letters written to the nursery teachers by an experienced, skillful nursery teacher.

The letters start with the practical problems facing every teacher. "Meeting Charles" discusses the need for getting acquainted with the children and describes a visit to Charles before he entered the church school. "Doing big things in little space" is one of the letters about arranging the room or space and preparing materials and equipment. "How to avoid being in three places at once" is an interesting account of how to plan a session and divide responsibilities among the teachers (every nursery group needs at least two teachers). Three letters in the first section of the course describe complete sessions as they actually happened and discuss the educational and theological principles involved.

The second series of letters begins with the intriguing title "How to teach when you are not talking—and when you are." This letter is concerned with the basic problem of communicating the gospel to 3-year-olds. It is followed by a series of letters on the big (theological) questions: "Every child asks: 'Who am I?'" "And 'who are you?'" "And 'What is the world like?'"

The third section picks up special concerns such as "The use of the Bible with nursery children," "What kind of prayer for 3-year-olds," and "Discipline, helpful or hurtful?"

Each letter contains many anecdotes to illustrate the matter under discussion. In addition, the letter sections are liberally illustrated with photographs of children and teachers working, playing and living together in the church-school nursery. James F. Pfeufer's article "The use of visual art in the new church-school curriculum" in the November 12 issue of *United Church Herald* tells how the photographer Sheldon A. Brody lived with a nursery group for many weeks to obtain these visual interpretations of the experience discussed in the text.

Major Themes

Teachers are given further help in the form of resources—stories, songs, finger plays, games — to be used in developing the sessions. The resources are grouped under ten major themes: The child's first experiences in the church, the child and his family, fall-time experiences, Christmas, winter-time, animals and pets, springtime and Easter, friends and helpers, personal growth and summertime.

One responsibility of the church is to support, encourage and assist the home in its Christian witness and nurture. It is not, nor should it ever be, the intention of the church to take full responsibility for the Christian nurture of children. The home—where love, forgiveness, acceptance and trust are first learned—is the most important religious institution for young children.

3's in the Christian Community includes several accounts of church-home contacts. The letter entitled "Love and understanding" reminds the reader that the mother-child separation at the door of the church nursery is a vital part of the nursery curriculum.

The parents also will receive letters from our experienced nursery teacher. These are printed on the inside back covers of the pupil's picture-story books. Each letter explains briefly the meaning and importance of the story.

The pupil's books will be used both

(Continued on page 31)

•This is the fourth in a series of articles on the new church-school curriculum. The fifth article will be written by Merle L. Easton.

Miss Goddard is editor of children's publications, Christian Education Division, CC Board of Home Missions. Photos by Sheldon A. Brody.

Young German Learns "American Way" at E & R Mission

CLARISSA START DAVIDSON

In Europe one hears a great deal of criticism of "the American way of life." The term "Americanization" is often used in a critical sense and carries a connotation of chromium kitchen equipment and television commercials.

"I thought that since America is one of the influential powers of the world, a young European should know something firsthand about the 'American way,'" said Hans Herrmann, 25-year-old lawyer of Cologne, Germany.

Hans applied for a Fulbright scholarship and was one of two out of ninety applicants accepted. He has spent nine months learning about "the American way" at the E and R Caroline Mission in St. Louis, Mo.

Penetrating Observations

He has worked with teen-agers from one of the blighted areas in the city, has been a scoutmaster with an integrated troop, has visited many parts of the country, has made innumerable speeches to women's clubs and has concluded his visit with some penetrating observations on American home life, social customs, integration and community welfare needs.

An unusual angle is that this young German is a Roman Catholic, yet has worked with a Protestant minister, the Rev. Carl S. Siegenthaler, at Caroline Mission, which is a Protestant agency.

"This created no special problems," said Hans. "On the contrary, we had an interesting exchange of ideas, which I think is necessary.

"In Germany we no longer have the emphasis on religious denominations that you have here. I sometimes get the impression that tolerance is seen as the least common denominator, which is not what it should be at all. Respect for one another, recognition of the good points of the other—this is true tolerance."

In addition to noting religious tension, Hans also observed a great tendency toward stratification in the American social scene.

"My special interest was in learning about non-organized youth," he explained. "We don't have this kind of neighborhood center (Caroline Mission) in Germany nor do we have such concern about improving neighborhoods through working with youngsters and adults. We don't have slums as you have them. We have poor areas but not the social stratification you have."

Here, in St. Louis, Hans has had his first contact with American Negroes and found that he got along with them very well.

"There's something I like about them," he said. "I sometimes have the impression that they are the only people, not only in America but in our whole Western civilization, who can really laugh from the depths of their hearts.

"Integration or the lack of it hurts America around the world," Hans continued. "Here is a country that talks democracy but doesn't practice it. It's easy for a German in Germany to criticize America. You get a different impression when you live here, visit in Southern towns like Natchez, Miss., where there are 10,000 whites to 40,000 Negroes. Then you can see why the South does not want to give the balance of power to this huge group, many of whom are poorly educated, unfit to take over. You can't change these social patterns overnight. It will require education. It will take a long time. The thing to do is not to keep the Negro out of things, but to try and lift him up."

This is being done at agencies like Caroline Mission, and Hans Herrmann was gratified to find Negroes in his Boy Scout troop being given responsibility and doing a splendid job. He felt that welfare work of this kind is vital in American cities, but he also felt that more help from city and state authorities is needed.

German lawyer Hans Herrmann at Caroline Mission of the E & R Church.

Basic Philosophy

"But I have found that in America as soon as you talk about the government taking charge, people say, 'Oh, you are a Socialist!' The idea of seeing man as a social being is secondary to seeing him as an individual.

"You can't describe this individualism in Germany," he continued. "You can read about it, study about it, but it isn't until you live here that you see how the average man's life is influenced by this basic philosophy of individualism."

Hans had studied American political history before coming to this country, and he found that he had a deeper understanding of the foundations of democracy. Europeans too often take it for granted that the United States has democracy and freedom and assume it came easily, he believes. Studying how this independence was won gives the European a different impression, and as a lawyer he was interested to note

(Continued on page 30)

Miss Davidson is a feature writer for the St. Louis *Post-Dispatch* and a member of First Congregational Church, Webster Groves, Mo. Photo by Elmer F. Ansley.

Books to Read and to Give

In the *United Church Herald* of April 9, 1959, Prof. Robert McAfee Brown wrote: ". . . there is no area of reading that can be dismissed as though it were not 'religious reading.' " With so many new books to choose from, however, it may be helpful to have suggestions of outstanding titles that this writer thinks will make interesting Christmas reading and appropriate Christmas gifts.

Beliefs Have Consequences

Robert O. Ballou's *This He Believed* (Viking, $3.00) quotes generously from the Old and New Testaments and other sources to show clearly what Jesus believed. It should help the reader to understand what he himself believes. Then he would do well to read *Beliefs Have Consequences* (Crowell, $3.00) by Arnold H. Lowe. The author writes in simple terms about the complexities of life today. He does not imply that faith comes easily, but he shows that the rewards are worth the struggle.

Everyone should be concerned about religious trends, as is Martin E. Marty in *The New Shape of American Religion* (Harper, $3.50). Of special interest is the light he throws on suburban living. A startling novel related to this problem is *Savage Streets* (Dodd, Mead, $3.50) by William P. McGivern. Faircrest is a suburb faced with terrors that arise when too many people are driven by selfish interests.

Men and Atoms (Simon & Schuster, $4.50) by William L. Laurence is a book especially for our times. The author makes nuclear energy and its problems understandable to the reader who has no technical training.

How does a man become an executive and what are some of the problems he faces? To find some answers, read *Men at the Top* (Harper, $3.95) by Osborn Elliott. Of particular value are the insights given into the family lives of business leaders. For an absorbing portrait of one such man, there is Van Wyck Brooks' biography of William Dean Howells—*Howells: His Life and World* (Dutton, $5.00). As editor of *The Atlantic,* Howells helped to shape American thinking.

In 1958 Albert Bigelow sailed for Eniwetok. By focusing attention on fallout, he hoped to help end nuclear weapons tests. His account of the trip, *The Voyage of the Golden Rule* (Doubleday, $3.95), deserves a wide hearing. Another adventure showing Christianity in action is *Twenty Seconds to Live* (Dutton, $3.25) by Elizabeth Land. This is the true story of pilot James Obenauf. He could have bailed out of his burning plane, but risked his life to save a fellow crew member.

Fascinating Material

Men who have saved many lives provide the fascinating material used by Greer Williams in *Virus Hunters* (Knopf, $5.95). Well-known scientists such as Jonas Salk and almost unknown people are given credit for their achievements. Because of its invaluable index, this big book can be used for handy reference as well as for good general reading.

Henry B. Kranz has collected writings by many authors for a major book on our Civil War president—*Abraham Lincoln: A New Portrait* (Putnam, $4.00). And another Civil War title that will stand out is *The Road to Harpers Ferry* (Sloane, $6.00) by J. C. Furnas. Dealing with the slave trade and the men behind John Brown, this book gives much material for sober thought.

Hawaii (Random, $6.95) by James A. Michener is an enormous novel. Because of his concern for the ways in which differing groups have lived together, this capable author has written a particularly timely work. Members of the United Church of Christ—because of the large number of Congregational Christian churches in the islands—will be particularly interested in the story. *Wild Voice of the North* (Doubleday, $3.95) by Sally Carrighar is a true dog story of Alaska and it gives an understanding of what life is like there. For a variety of settings and adventures, fiction readers will enjoy *The Ship That Died of Shame and Other Stories* (Sloane, $3.50) by Nicholas Monsarrat.

The churchgoer often appreciates good music, but he can increase his knowledge and pleasure even more by reading *The Joy of Music* (Simon & Schuster, $5.95) by Leonard Bernstein.

For young adults and teen-agers, Avery Brooke has published *Youth Talks with God* (Scribner, $1.50). This fine book is filled with short prayers for many occasions and situations.

Superior Books

Superior books for teen-agers are *Pictures to Live With* (Viking, $4.50) by Bryan Holme and *Rangatira* (Watts, $2.95) by Tindale and Lindsay. Youngsters of ten to fourteen will like *America Is Born* (Morrow, $3.95) by Gerald W. Johnson and *You Come Too* (Holt, $3.00) by Robert Frost. Good choices for ages six to ten are *The Seal That Couldn't Swim* (Little, Brown, $2.75) by Alexis Ladas and *The First Noel* (Golden Press, $1.95) by A. M. Provensen. Picture-book ages will delight in *And It Was So* (Westminster, $2.50) by Tasha Tudor and *Boo* (Houghton Mifflin, $1.75) by Robert Barry.

This brief list of "books to read and to give" in the Christmas season would not be complete without special mention of the greatest book of all—the Bible. And one of the surprising aspects of the book business today is the revival of interest in the Bible. Protestants, to be sure, have always been "a people of the Bible" and they have bought it through the years in sufficient quantities to keep it at the top of the best-seller lists.

But many good church members scarcely ever read it. Buy it! Read it! Give it! To be an informed Christian means, in part at least, to understand in general what the Bible contains and to be acquainted with its ruling concepts of God, Jesus, love and so forth. "When the person is special, give the most meaningful and lasting gift — a Bible." I agree heartily!

CHARLES PAUL MAY

Mr. May is on the editorial staff of the Grolier Society, Inc., New York City.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Love or a Sense of Duty?

WILLIAM K. NEWMAN

Do you remember the old high-school debates as to whether love or a sense of duty is the stronger? Few questions have been more perennial and the debate has centered particularly about our giving. Do we give because we feel we ought to or because we love the Lord?

Though many contributions may be made only from a sense of duty, gifts to the Christmas Fund of the Congregational Christian churches have always been among those inspired by love—an expression of our love of God and of our fellow man, and in particular of the men and women who have given their lives in the service of the church. Since 1902 Congregationalists have been expressing their love through this means, thinking of the love of God for his church, of the devotion that has been shown to the church and its members by these ministers and widows.

Faithful Service

We think of particular actions of love and devotion affecting our own lives: comfort in time of sorrow, inspiration for daily living and the high moments centering around the ceremonies of marriage and baptism.

With these thoughts in mind, thousands of people have made contributions to the Christmas Fund. We rejoice in the constant growth of the fund over the years.

What is done with this money? First, a Christmas check is sent to each retired Congregational Christian minister or widow known to be in need. Second, a fund is set up from which help is given during the year to the retired folk and to other ministers faced with emergency needs. The expense of hospitalization, operations, medicines and drugs has mounted at an alarming rate. No one who reads this article has not felt personally this effect of inflation. These are real problems to us all, but especially to retired people. Their pensions were not too great to begin with and the purchasing power declines each year as prices rise.

Typical Veterans of the Cross who need both our love and financial assistance.

Over a thousand ministers, wives and widows have benefited from last year's Christmas Fund. Many have had major operations. Many can hear today through the use of hearing aids that the fund has enabled them to purchase. Others whose eyesight had been weakened have been able to get glasses. Your help extended through the Christmas Fund has made it possible for them to meet emergencies that had appeared insurmountable.

The help of the fund, however, is more than financial assistance. It is a demonstration to these men and women that they are not forgotten. After many years of faithful service, they are remembered by those whom they have served. After giving their lives in love and devotion, they are still loved even though they may be confined to their beds and wheel chairs, cut off from many of the contacts that have meant so much to them throughout their active years.

Let me share a few of the letters that have come to my office in recent weeks:

"Received the Christmas check and thanks a million. I am feeling so much better since my operation. It was very expensive but I really believe I am going to be so much better the rest of my few remaining years. God bless you for what you have done."

"Both my wife and I were overwhelmed when yesterday's mail brought the check from the Christmas Fund. It seems almost too good to be true. Although my wife's illness has incurred bills totaling $1,260, we can now go into the new year with all our medical bills paid! We wish we could thank personally everybody who had a share in making this wonderful Christmas gift possible."

"Never has your kind assistance meant so much to me as it did this year. My illness lasted all summer and drew heavily on my resources—physical, mental and financial. Fortunately I am now able to wait on my beloved wife who is nearly helpless with arthritis. I wish I could shake the hand of every contributor who made my recovery possible."

Generous Assistance

"From the depth of my heart I am grateful for the very generous Christmas check that I received this morning. It brought tears of joy to my eyes when I saw it and read the enclosed letter. At once I uttered a prayer of thankfulness to the Lord that my husband and I were privileged to labor in a denomination where people care enough to share so generously with others."

It is most important that the generous giving of the past be continued and that the Christmas Fund be brought to the attention of many more church members in order that it may grow.

Gifts should be sent to the Christmas Fund, Board of Home Missions of The Congregational and Christian Churches, 287 Fourth Avenue, New York 10, N. Y. Checks may be made out to "The Christmas Fund." Gifts made to the Christmas Fund are credited in the CC *Year Book* under the heading "Other Gifts, Congregational Christian." They are not counted as part of the regular apportionment of the church from which they come.

Gifts for our Veterans of the Cross should be sent to the Christmas Fund, Board of Home Missions of The Congregational and Christian Churches, 287 Fourth Avenue, New York 10, N. Y. Checks may be made out to "The Christmas Fund." These gifts are credited in the CC Year Book under the heading "Other Gifts, Congregational Christian."

Dr. Newman is general secretary of the Ministerial Relief Division of the CC Board of Home Missions. Photo by courtesy of the author.

WOMEN'S FELLOWSHIP TOUR INCLUDES A STUDY OF MANY EUROPEAN CHURCHES

Members of the Women's Fellowship Tour pause for a picture during their visit to the new City Temple in London.

EMILY C. LESTER

DURING the Middle Ages the word "canter" came to have the meaning of "a religious excuse for travel" because it was applied so often to the pilgrimages religious people made to Canterbury Cathedral in southeast England.

The twenty-one women from Congregational Christian churches in the U. S. and Canada participating in the second fellowship tour to Europe, sponsored by the CC National Women's Fellowship, decided this term fitted them exactly. We, too, made a pilgrimage to Canterbury, as well as to many other interesting and significant churches in England, Wales, Scotland, the Netherlands, Switzerland and France.

In addition, we had an opportunity to see at firsthand the work of the World Council of Churches and the aid being rendered to refugees in Austrian camps.

The leader of the tour was Mary Ann (Mrs. Robert G.) Williams of Lake Worth, Fla., *(center in photo)*, former president of the National Women's Fellowship and the first president of the Women's Fellowship of the International Congregational Council. The fact that this year's group was interracial and international in its composition, including women from Canada, England and Holland, gave the second tour a slightly different character from the first one in 1956.

Our visit to London was made memorable in part by the absence of fog, as well as by visits to I.C.C. headquarters in Memorial Hall, built to honor 2,000 ministers who left their churches in 1662 in protest against regulations establishing a state church. We lunched with London women at the new City Temple and attended women's meetings in five churches. Ten English Congregationalists accompanied us to Canterbury, after which we had "high tea" and a devotional service at the Bromley church. This building was completely devastated by bombs during the war but has been rebuilt in functional style with a seven-sided sanctuary.

International good will was very much in evidence during our visit to Wales. At a tea party in Penarth the tables were decorated with Welsh and U. S. flags. A group of dolls sent by U. S. Brownies to the troop there was on display and the harpist furnishing background music was dressed in traditional Welsh costume. The tea was followed by a typical American "buzz session" in which women from both countries discussed common problems including "stewardship." World-Wide Communion Sunday was especially meaningful for all of us as we shared in the Welsh service. An extra attraction was our reception by the Lord Mayor of Cardiff—the first woman to hold such a post in 200 years!

A series of women's rallies made our visit to Scotland memorable. The one at Strathaven was attended by 650 women from fifteen churches.

In Holland we were guests of members of the Remonstrant Brotherhood, a member of the International Congregational Council. This church with forty congregations, 22,000 members and fifty ministers, twelve of whom are women, was quite interesting to us. There is only one "church" in Amsterdam, for instance, yet it occupies several buildings and is served by five ministers. Young people must be 18 before they can join the church and then they are received only after at least a two-year course of instruction. Of course, the visit to Holland included a day in Leiden, where John Robinson preached and taught those early Pilgrims before they left for America.

Refugee camps came to have a new meaning for us as we saw the work of the World Council of Churches in Vienna, Linz and Innsbruck. In Salzburg, our questions were answered by a British Congregationalist, Arthur Foster, who is director of the work in Austria. The refugee picture was rounded out for us by Dr. Leslie E. Cooke, another British Congregationalist who is director of the Division of Interchurch Aid and Service to Refugees of the World Council, when we went to Geneva. We spent a morning at World Council headquarters listening to descriptions of other phases of its work.

There could have been no better conclusion for our tour than a week end at the Fellowship Center at Le Chambon-sur-Lignon, France. There we shared in the life of the center, which is directed by the Rev. and Mrs. Kenrick M. Baker, missionaries of the American Board for Foreign Missions who are fraternal workers to the French Reformed Church. The Collège Cévenol, to which the CC Service Committee and the American Board have given building and scholarship aid, has grown from the dream of a pastor and educator who started with fifteen students and no buildings in 1938 to a 25-acre campus with lovely buildings and 400 students.

The sun of God's great universe shone on us every day, giving us unbelievably good weather for Europe at this season. In a similar way, it seems to us the grace of God smiled upon us and gave us meaningful experiences during this second fellowship tour.

Emily C. (Mrs. F. C.) Lester of Asheboro, N. C., has been president of the Women's Fellowship of the Southern Convention of Congregational Christian Churches for the past four years. Photo by courtesy of the author.

NEWS WITHIN THE UNITE

DR. RAYMOND CALKINS HONORED ON 90TH BIRTHDAY

No parish minister's life is an easy one. That is why I have never urged anyone to go into the ministry. I have felt that if he could possibly stay out of it, he was not fit to go into it. Yet all of my many years spent in the ministry have been filled with such rich experiences and rewards that I can only say that they have been for me real romance, the purest poetry. I have found sheer joy in every aspect of my work. It has never grown stale. Each year has sparkled with its alluring possibilities. I would not exchange my life for any other in this world."

These words were spoken recently by the Rev. Dr. Raymond Calkins, minister emeritus of First Congregational Church in Cambridge, Mass., as he surveyed the sixty-two years of his ministry. The occasion was a testimonial gathering held at First Church to celebrate his ninetieth birthday. The Suffolk North Association joined in sponsoring the dinner.

Among those present were *(left to right):* the Rev. Charles C. Merrill, Cambridge, Mass.; Dr. Calkins; Dr. Henry B. Washburn, retired dean of the Episcopal Theological School in Cambridge and first cousin of Dr. Calkins; and Dr. Rockwell Harmon Potter, Hartford, Conn., who served with Dr. Calkins on the Commission of Nineteen, which in 1913 recommended important structural changes in the organization of the Congregational churches.

Following brief pastorates in Pittsfield, Mass., Dr. Calkins' services as parish minister covered nine years with the State Street Church in Portland, Me., and twenty-eight years with First Church, Cambridge.

Dr. Calkins served his denomination for five years as chairman of the Commission

on Comity, Federation and Unity. As Lyman Beecher lecturer in the Yale University Divinity School series, he spoke on "The Eloquence of Christian Experience."

NORTH CAROLINA CHURCH DEDICATES NEW BUILDING

Corinth Evangelical and Reformed congregation of Hickory, N. C., recently dedicated the new church and church-school building shown in the accompanying photo—the fourth structure in the congregation's ninety-year history. Designed to retain the dignity of old European cathedrals and at the same time to provide a modern functional plant, Corinth Church includes all facilities needed for Christian worship, Christian education and Christian recreation.

The exterior of the building is of gray Georgia granite with Indiana limestone trim. The sanctuary seats 710 persons and the spire rises to a height of 164 feet above the terrace floor of the entrance. The windows in the sanctuary, Gothic in design to conform to the architecture of the building, are of stained glass created by J. Wippell and Company, Ltd. of Exeter, England. The altar is of white Carrara marble. Connected with the sanctuary by a cloister is the educational unit, also of granite and covered with a clay tile roof.

The pastor of Corinth Church, the Rev. Dr. Harry D. Althouse, preached the dedicatory sermon. Speakers at subsequent dedication events included the Rev. Dr. Robert V. Moss Jr., president of Lancaster Theological Seminary and a son of Corinth Church; the Rev. Dr. Sheldon E. Mackey, co-secretary of the United Church of Christ; the Rev. Dr. Harvey A. Fesperman, president of Southern Synod; and the Rev. Dr. William T. Scott, superintendent of the Southern Convention of CC Churches.

NEW SCIENCE BUILDING FOR TOUGALOO COLLEGE

CLIMAX of the ninetieth anniversary Founders Day celebration at Tougaloo Southern Christian College at Tougaloo, Miss., was the dedication of the new Kincheloe Science Hall. The building was named in honor of President Samuel C. Kincheloe.

The dedication address was given by Dr. Theodore K. Lawless, noted dermatologist of Chicago, who spoke on "My experiences with science." Dr. Wesley A. Hotchkiss, general secretary of the CC Higher Education and American Missionary Association Division, described the founding of Tougaloo College in 1869. The opening of Southern Christian Institute, with which the college merged, was related by Mrs. Mary M. Dale.

Presiding at the dedication ceremonies was Robert Wilder, chairman of the college board of trustees, and special music was provided by Mrs. Rosa Page Welch of Chicago and the Tougaloo College Choir.

During the program, Mrs. Dorothy Sims Winston *(see photo)* of Springfield, Ill., a graduate of the Academy Department at Tougaloo in 1917, presented a deed for seventy acres of land in Madison County to the college. Mrs. Winston's parents, a brother and two sisters all attended Tougaloo while their home was situated in Canton, Miss., a small town north of the college.

Kincheloe Science Hall is a two-story fireproof building housing the biology, chemistry and physics departments. The laboratories are equipped with the latest scientific instructional apparatus. A special feature of the building is a greenhouse for experimentation with plant growth, in addition to an air-conditioned lecture hall with a seating capacity of 180, which will also be used for scientific exhibitions and demonstrations. Tougaloo College is a member of the Congregational Christian College Council.

MICHIGAN YOUNG PEOPLE ERECT CRÈCHE

THE YOUNG people of St. Paul's E and R Church, Lansing, Mich., were so pleased with the outdoor Christmas crèche they built last year that they are repeating the project again this year.

The photo shows last year's setting. "We tried to make our crèche as simple as the original Nativity scene," reported the pastor, the Rev. R. E. Eshmeyer, "and no manufactured product was in evidence."

The hut measured 9 x 12 feet and was 8 feet high. The City Park Department cooperated by granting permission to build on public property and to corral sheep there and even hauled in a load of timbers to aid in the construction. The walls and back required sixty bales of straw to cover them. At night a white light representing the Christ Child burned in the manger and a blue light illumined the stable.

An unusual feature of the project was the care that the young people gave to securing the proper features for Joseph and Mary. First they voted on two of their number who were to represent the Holy Family. Then they made a mask of the young man, Tom Schneeberger, and of the young woman, Pat Goodrich, and mounted these on mannequins, which were placed in the rear of the manger to represent Joseph and Mary. The sheep made no disturbance during the time they were in the temporary stable. Thousands of people stopped to see the display and many expressed their thanks to St. Paul's Church and its young people for their efforts.

Continued on next page ➧

LANCASTER SEMINARY INSTALLS LIBRARIAN

Peel's Studio

One of the high lights of the annual convocation at Lancaster Theological Seminary, Lancaster, Pa., last month was the inauguration of the Rev. George H. Bricker as librarian and professor of theology. Mr. Bricker joined the seminary faculty in September 1957 as librarian and associate professor.

The photograph shows Mr. Bricker *(left)* receiving congratulations from Anthony R. Appel of Lancaster, newly elected president of the corporation of the seminary.

In his inaugural address on "The place of the library in theological education," Mr. Bricker traced the growth of theological libraries from the individual possession of books in the early days of the church to the present. He characterized the modern library as "a laboratory in which to discover knowledge."

Before coming to the seminary Mr. Bricker served pastorates in Johnstown, Waynesboro and Lancaster, Pa.

The Swander Foundation Lectures on "Major themes of biblical faith" were delivered by the Rev. Dr. James Muilenburg, Davenport professor of Hebrew and cognate languages at Union Theological Seminary in New York City. Dr. Muilenburg is a clergyman of the Congregational Christian churches.

The Rev. Gabriel J. Fackre of Duquesne, Pa., pastor of the Duquesne-West Mifflin Charge in Pittsburgh Synod, gave the McCauley Foundation Lectures on the general theme "The church's life and witness in an industrial area." Mr. Fackre's new book, *The Purpose and Work of the Ministry: A Mission Pastor's Perspective,* is scheduled for early publication. Dr. D. T. Niles, the general secretary of the East Asia Christian Conference, was the convocation preacher. A citizen of Ceylon and a minister of the Methodist Church, Dr. Niles is serving this year as Harry Emerson Fosdick visiting professor at Union Theological Seminary, New York.

CONNECTICUT CHURCH RESTORES INTERIOR

Hartford Courant

The meetinghouse of the First Church of Christ, Congregational, in Farmington, Conn., is one of the most striking of the early "second-period" meetinghouses of New England. It stands between the early, square, fortress type and the later Greek revival structures.

The church was "gathered" in 1652 and its present building was erected in 1771. Down the years its interior suffered numerous alterations. This past summer the interior of this choice structure was remodeled and restored to the austere and meaningful simplicity characteristic of the time of its construction.

As a result of painstaking research by architects William and Geoffrey Platt of New York City, the pulpit was entirely rebuilt, together with the wall against which it stands. The pulpit occupies the long wall, or side, of the meetinghouse, with the pews located closely around the reading and preaching of the Word. The spire is on one end of the building, but the main entrance is opposite the pulpit.

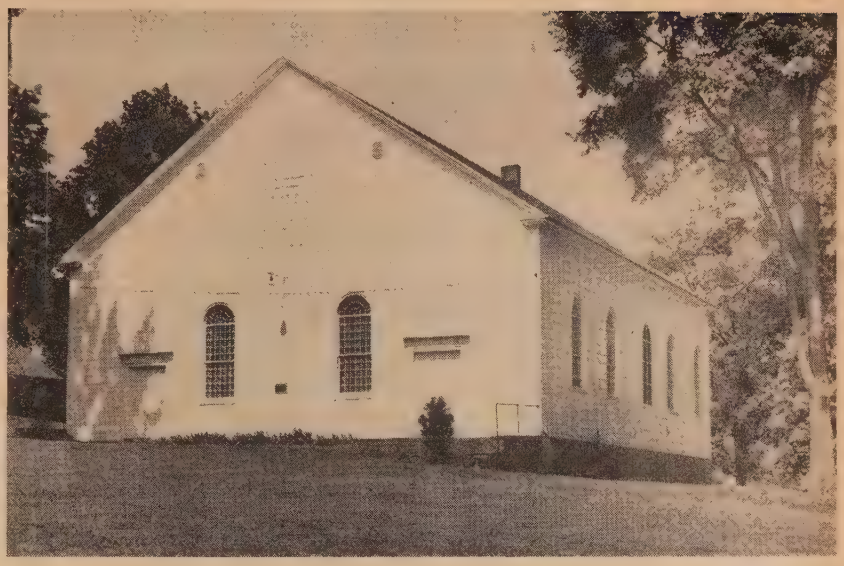
The new pulpit is high, befitting its holding of God's word. Before it and below it is the deacons' pew, with the lectern used in early days by the presiding officer at town meetings, court sessions and church meetings, all held in the meetinghouse. In addition, the organ, which in Victorian days was put behind the pulpit, has been moved to the gallery and rebuilt. The space behind the pulpit has been made into choir-rooms, flower-rooms and robing-rooms.

Morning worship is conducted from the deacons' pew, from behind the Lord's Table, where minister and people stand together in praise, confession and prayer. The pulpit is used only for the reading of the Word and its exposition in preaching.

Far from being merely an antiquarian restoration or only a beautiful piece of cabinetwork, the new pulpit serves to dramatize effectively the centralities of the Pilgrim faith and to highlight the movement in worship between man and God and God and man. The newly restored interior and the parish house, which had been remodeled extensively, were both dedicated in ceremonies held last month.

Harland C. Lewis

NEW YORK CHURCH CELEBRATES BICENTENNIAL



When the Congregational Christian Church of Blooming Grove, N. Y., recently celebrated the two hundredth anniversary of its founding, the services were held in the large white clapboard building shown in the accompanying photo. This building, which has been in continuous use since its construction in 1823, has remained almost unchanged in outward appearance throughout this period. Seating a thousand people, it was for many years the largest structure without interior support in the area.

An unusual feature of the building is the fact that, unlike most churches built in the early nineteenth century, this one did not have a steeple but, instead, its bell was installed under the eaves. Entrance to the building is by the two doors shown in the photo, and the altar is located directly behind the two windows at the front of the church.

When the interior was remodeled some years ago and a pipe organ installed, parts of the slave gallery that once ran completely across the front of the church were retained. These were part of the church's original plan, since slavery was not abolished in New York State until 1825.

It is believed that the original settlers of this rural community came from Long Island in the early part of the 1700's, when there were only sixty families in Orange County. Originally organized as the "Presbytery Congregation" and served by Presbyterian ministers, the congregation withdrew from the Presbytery in 1833 and became a part of the Hudson River Association and the New York State Conference of Congregational Churches. Dr. Nels F. S. Ferré, professor of Christian theology at Andover Newton Theological School, was the principal speaker at the anniversary service. Ground-breaking ceremonies for a new parish hall were held on the same day. The Rev. Samuel P. Reinke is the minister of this church.

DR. WILLIAM C. NELSON NAMED E AND R BOARD PRESIDENT

Peck's Studio

The Rev. Dr. William C. Nelson, pastor of Trinity Evangelical and Reformed Church, Akron, Ohio, was elected president of the E and R Board of International Missions at the eighteenth annual meeting of the board held in Akron last October.

Other officers named by the board are: the Rev. Dr. Ruben J. Bierbaum, pastor of Bethel E and R Church, Evansville, Ind., first vice president; the Rev. Heinrich F. J. Rest, pastor of First E and R Church, New Orleans, second vice president; the Rev. Dr. William R. Shaffer, pastor of Faith E and R Church, Philadelphia, secretary; and the Rev. Laverne R. Dauderman, Philadelphia, board staff member, treasurer.

The new board president has been minister of the 1,300-member Trinity Church since 1944. Prior to that he held pastorates in Indianapolis and Glenmont, Ohio. He is vice president of the Northeast Ohio Synod of the Evangelical and Reformed Church and a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions of the Congregational Christian churches. Formerly he was vice president of the Akron Council of Churches and the Akron Ministerial Association.

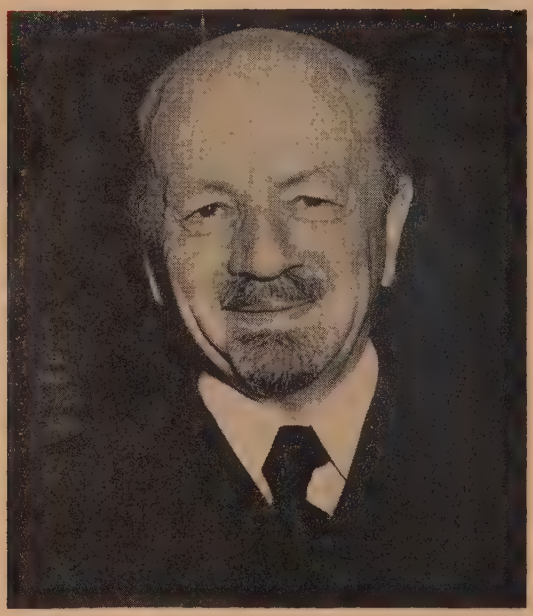
The Board of International Missions, which conducts evangelistic, educational, agricultural, social service and medical missions in eight countries of Asia, Africa and Latin America, adopted a 1960 budget of $1,254,868, the largest in its history and $90,000 more than that for 1959. Among other items the increase is to pay for the addition to the staff of forty-four new missionaries who are to be recruited and commissioned in 1960.

A high light of the board's meeting was the formal installation of the Rev. Oscar C. Nussmann of St. Louis as associate secretary, with responsibilities for Latin American missions. At a joint dinner held at the First Congregational Church of Akron, the members of the Board of International Missions and of the American Board paid tribute to their retiring presidents: the Rev. Dr. Elmer H. Hoefer of St. Louis, who has presided over the Board of International Missions since 1957, and the Rev. Dr. Vere V. Loper of Berkeley, Calif., who has headed the American Board since 1955. Mrs. Mildred McAfee Horton is the new president of the American Board *(See* United Church Herald, *November 12)*, the first woman to hold this post in the board's 149-year history.

NEWS of the WORLD

BISHOP OTTO DIBELIUS: SYMBOL OF COURAGE

RNS



A SEEMINGLY minor, yet significant, event was recorded last November 1 when a short, grey-bearded, 79-year-old German prelate preached at St. Mary's Church in East Berlin.

Only a few days before, Bishop Otto Dibelius *(see photo)* of Berlin, whose diocese embraces both East and West sectors, had been expressly forbidden by the East Zone Communist authorities to make any more of his once-a-month appearances in the church. This was after the bishop, who is head of the Church of Berlin and Brandenburg, had published a booklet in which he bluntly told the Soviet Zone Communists that their regime is one "I would like to see disappear." He charged that neither it nor any totalitarian state constitutes a "supreme authority" to which Christians owe allegiance in any biblical sense.

In making no attempt to prevent Bishop Dibelius from entering the Soviet sector on November 1, the Communists were believed in some quarters to have hoped that he would recant or at least modify his attack on the Soviet regime. Their inaction was more generally attributed, however, to fears of possible repercussions that might follow any open move against a churchman of influence among German Protestants.

U.S. CHAPLAIN DEDICATES GERMAN BELLS

HUNDREDS of Protestants serving with the United States Army in Europe recently joined members of all faiths from all over the Continent in the historic dedication of eight bells, each honoring a famed Protestant Reformer, which had been installed in Memorial Church at Speyer near Heidelberg, Germany. This church is often referred to as the "mother church" of Protestantism because it was following the Diet of 1529 held at Speyer that Protestants were first called by that name. Memorial Church is a monument to the founding of Protestantism in Germany and contributions for its construction came from all over the world. The cornerstone was laid in 1893 and the completed church consecrated in 1904. The noted American financier J. P. Morgan donated the elaborate pulpit.

Col. Harold H. Schulz, chaplain of the United States Army in Europe, preached the dedication sermon *(see photo)*.

An overflow crowd of more than 3,500 jammed the church, and several thousand more followed the service from the square outside, through a public address system.

An impressive part of the ceremony was the actual dedication of the bells just as dusk dimmed the Speyer

skies. The inscription on each bell was read in German, then translated into English, before the bell was tolled. After the final bell had been dedicated, the entire group was rung in unison to climax the ceremony.

The eight Protestant Reformers honored were Martin Luther, John Calvin, Ulrich Zwingli, Philipp Melanchthon, Gustavus Adolphus, Martin Butzer, Zacharias Ursinus and John Bader. The largest of the bells, seven and one-half tons, was named for Martin Luther.

VIDE CHURCH

NEW POST IN BRITISH CONGREGATIONAL UNION

Ronald A. Chapman

DOROTHY J. Biggs, who has been instrumental in the development of the International Congregational Council, recently accepted a new position with the Congregational Union of England and Wales. She becomes executive woman secretary, succeeding the late Edith Rawlings, who was secretary of the Women's Committee. However, Miss Biggs' position has been considerably expanded, signifying the intention of integrating women's work more closely into the full life of the Union and the churches.

Miss Biggs has held the post of assistant secretary of the International Congregational Council since its organization in 1948. She worked first with Dr. Sidney M. Berry and then with the Rev. Ralph F. G. Calder, the present secretary. Her special responsibilities were for ministerial exchanges, group visits and conferences, the Youth and Women's Fellowships.

Succeeding Miss Biggs as assistant secretary of the I.C.C. is the Rev. Glynmor John, who has been a parish minister for over thirty years, primarily in English Congregational churches. A member of the I.C.C. executive committee, he has represented the organization in France and Germany and addressed the Hartford meeting of the I.C.C. last year on the church in Europe.

VENEZUELAN YOUNG PEOPLE GET U.S. ANIMALS

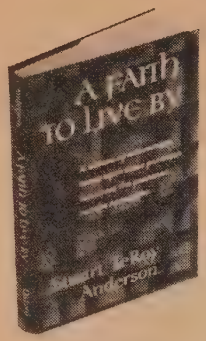
TWO HUNDRED and twenty-seven purebred pigs were recently shipped from the United States to Venezuela, South America, and turned over to members of the 5V Rural Youth Clubs. They were a gift from churches in the United States that cooperate with Heifer Project Inc. in the gathering and shipping of livestock to needy areas in all parts of the world. Members of the United Church of Christ are among the most generous supporters of Heifer Project.

Rural young people in Venezuela are organized into 5V clubs just as American farm youths are organized into 4H clubs. The five V's stand for *valor, vigor, verdad* (truth), *verguenza* (honor) and Venezuela (patriotism). The clubs sponsor various farm projects and work in close cooperation with the national Ministry of Agriculture and the Council for Rural Welfare. Incentive is offered in the form of loans where necessary to start a project, prizes for achievement and scholarships in recognition of outstanding progress.

The shipment of pigs was made in the care of the Rev. Karl M. Kindt of North Tonawanda, N. Y., pastor of St. Paul's E and R Church, Wendelville, N. Y.; and of David Isringhausen of Fieldon, Ill.

On hand to participate in the presentation and distribution were Mrs. Clarence E. Sitler, Louisville, Ky., a member of the E and R Commission on World Service, and Mrs. John R. Eggen, Gowanda, N. Y., member of the committee on united promotion of West New York Synod. Photo shows Mrs. Eggen *(left)* and Mrs. Sitler watching as Luis González, Palo Negro County agent, turns over a 3-month-old pig to one of the 5V boys. Each boy accepting an animal agrees, in turn, to share the first litter with a boy who has none.

Inspirational reading for everyone



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YOUNG GERMAN

(Continued from page 20)

how this hard-won independence has influenced legal structure.

Hans is no newcomer to international study, having studied in Brazil and in West Africa, as head of the foreign relations department of the German Catholic Students Union. A graduate of the Albert Magnus University in Cologne and Ludwig University in Freiburg, he majored in law and political science. When he returns home, he will write his doctoral thesis on "The Common Market" and will take up the usual three-year internship a young lawyer must experience.

This will consist of one year in district court work, a half-year as prosecuting attorney, a year in public administration and agency work, and half a year in the state supreme court. Then he is qualified, having already passed his bar examinations, to be a lawyer, a judge, or to do administrative work. He expects to do the latter in some phase of work connected with the economic unification of Europe.

"It's the only job today that seems to me to be worth living and working for," said Hans. "I don't believe in nations in Europe. I don't think of myself as a German, but as a European. This is a growing trend among students of all nations in Europe."

On the lighter side of his American visit, Hans did research into varying customs of dating girls, found that American girls "think you should be grateful for the privilege of taking them out, rather than regarding it as a mutual favor." He found it easier to meet girls here and get on friendly terms with them, partly because of the lack of the formal and informal *(Sie* and *Du)* system of address as in Germany.

Besides studying the mechanics of life in the United States, Hans studied the mechanics of automobiles in his spare time and wrote his family that he was driving "an American *Volkswagen*—they call it a Ford!"

His car got him into his only adverse brush with the law. As a lawyer, he became friendly with several St. Louis legal leaders and observed court procedure; but he saw it in action when he got a traffic ticket for not realizing that he had passed from a 40-mile-per-hour zone to a 30-mile-per-hour zone.

"Because I was a Fulbright scholar and it was my first week here and I didn't have much money, they let me off without a fine," he said with a laugh. "I made my plea and got a bench parole. I shall remember this when I sit behind the bench!

"I shall remember many other things about the good side of 'the American way of life,'" he added seriously, "when I return to Europe."

LETTERS

Fort Madison, Iowa

TO THE CO-EDITORS:

In the discussion of the proposed Constitution for the United Church of Christ, at our fall conference, the question was asked if there is not a contradiction, or at least a variance, between Article IV, Sec. 21 of the Constitution and Article I, Sec. 12-18 of the by-laws. It was then explained that Article IV, Sec. 21, of the Constitution is "definitive," and Article I, Sec. 12-18, of the by-laws, is "descriptive." Does this mean that one is "determinative" and the other is "advisory"?

By that explanation, what seemed a contradiction or variance appears to be reconciled.

Although some feel that "the instrumentalities," a term to which some of us must become accustomed, ought to be centralized as set forth in Article VIII, Sec. 67-70 of the Constitution, others feel that there should be greater "autonomy" for "the instrumentalities." Surely any reactions and suggestions along these lines will receive due consideration by the Constitution Commission.

If our two fellowships are to come together, not in just a merger but in a union of the Spirit, the details of a constitution will not be all-determining, nor will they solely determine how our often divergent and varied practices will yield to a common faith and conviction that can bring unity even in the midst of diversities. Such unity is the fruit, not of a constitution, but of the Spirit.

Richard A. Miller
Pastor, St. John's E and R Church

★

Hong Kong

TO THE CO-EDITORS:

Yesterday—October 24th—was the birthday of the United Nations. We would like to tell you of happenings that, to us, show the basis of fellowship among peoples.

A new ward for the Haven of Hope Sanatorium was dedicated. Here forty Chinese men and boys will receive treatment for tuberculosis. The help for building the ward came from Christians in America, Canada, England, Scotland, Norway—an international brotherhood helping sick Chinese brothers.

The Rev. Dr. Reginald H. Helfferich, executive secretary of the E and R Commission on World Service, gave the meditation at the opening of the hospital ward. He also brought reports of disaster and human need in Korea and Japan and told how the resources of Christian people, again from many lands, were immediately made available for aid to those in distress.

The unpaved road to the sanatorium is shocking to the uninitiated, and a woman from New Zealand suffered a flat tire after driving over the road. In her distress an Englishman, a Chinese and an Indian stopped to help her change the flat. As they remarked, how appropriate that this should happen on UN Day!

Glenn F. Schwerdt
E and R Missionary

★

Yankton, S. D.

TO THE CO-EDITORS:

We receive every issue of the *United Church Herald* with greater delight and satisfaction. We feel it is becoming more attractive and informative with each issue.

There are still a number of German-speaking people who appreciate religious reading material and magazines printed in their language. Many of your readers may be interested to know that *Der Kirchenbote* (The Church Messenger) appears weekly and contains sixteen pages of devotional articles, sermonettes, church and missionary news items, and continued stories of interest to the Christian home and family.

This paper has been published regularly since 1882, over seventy-five years, by the General Conference of Congregational Churches of America (with German-speaking background). A free sample copy may be obtained by writing to the undersigned.

Theo. Wm. Radach
Business manager, The Pioneer Press
Ward Hall-Yankton College

★

Troy, N. Y.

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The First Course

(Continued from page 19)

The pupil's books will be used both at home and church. The first book, *A Place for Penny*, is designed to be used in the home before the child enters the nursery group. It is the story of a child's first day in the church school. Other books are: *What Do You Think of That?* (a story of acceptance), *The First Christmas, Jesus, Mr. Red Ears* (a story about the death of a pet), *Big Tree* (seasons and growth), and *Friends Come to the Door*. A special birthday book, *A Book About Me*, is to be mailed or delivered to each child at the time of his birthday.

The pupil's books are about the same size and shape as the popular 25-cent children's books. The four-color illustrations will delight the children (although they may confuse some grownups!) This we have on good authority from the children, parents and teachers who used the books in their pre-publication form. One 3-year-old boy carefully explained distance perception to his teacher when she misunderstood an illustration in *Friends Come to the Door*. The illustration showed a close-up of a delivery man at the door. In the distance there is a small outline of a delivery truck. The teacher thought the truck was a toy but the child explained, "The truck is far away. When the man goes away he'll get little."

Christian education does not begin at age 3. The nursery course is planned for 3-year-olds because this is the age at which most children are ready for group experiences. Even at 3 we do not expect children to participate in group activities more than a few minutes at a time. Most of each session is developed in terms of individual needs. But Christian education begins long before children are ready to join church school groups.

We are bombarded on every side these days with articles, books and speeches about the importance of the first five years of life in the development of the individual. In the church we have too often ignored this fact. We have followed a brief phrase from the Scriptures: "Let the children come" without concerning ourselves with the rest of the passage where we read that Jesus took the little ones in his arms and blessed them. We have been guilty of providing poor space and equipment and inadequate leadership instead of welcoming rooms and leaders who share Jesus' concern. Many churches are already at work changing this situation. The nursery materials of the United Church curriculum will assist the church in this task and will guide all members of the Christian community in helping children develop Christian foundations in these important, formative years.

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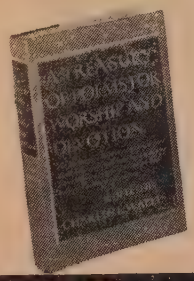

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OBITUARIES

THE REV. DR. WILLIAM BEARD, a retired CC minister, died November 5 in Stamford, Conn. He was 89 years old.

For twelve years before he retired Dr. Beard was executive secretary of the laymen's advisory committee of the Commission on Missions of the Congregational Christian churches.

Dr. Beard was a graduate of Phillips Academy, Andover, Mass., Yale College and Yale University Divinity School. After his retirement in 1932 he was assistant to the president of Rollins College in Winter Park, Fla.

THE REV. CHARLES M. CHRISTIANSEN, 86, a retired CC minister, died recently in Seattle, Wash., where he had lived since his retirement in 1953. His last years of active service were spent in several South Dakota Congregational Christian churches. He is survived by his widow.

THE REV. DR. JAMES D. DINGWELL, 89, who was for thirty-four years minister of the Central Falls, R. I., Congregational Church, died November 3 in Pawtucket.

Dr. Dingwell had also served the Main Street Church in Amesbury, Mass., and the United Congregational Church in Little Compton, R. I.

Born in Bay Fortune, Prince Edward Island, Canada, Dr. Dingwell studied at Bangor and Auburn Theological Seminaries. He was active in civic affairs and the author of three books. Two sons and a daughter survive.

THE REV. DR. DAVID WITHERSPOON DODGE, 72, retired executive director of the Religion and Labor Council of America, died November 9 at his home in Washington, D. C.

Dr. Dodge, a Congregational Christian minister, educator, union organizer and Government official, served the council from 1945 to 1955.

A graduate of Davidson College and Union Theological Seminary in Virginia, he served two Southern churches and was a member of the faculty of Piedmont College, Oglethorpe University and Atlanta Theological Seminary. Later he was an organizer for the Textile Workers Union of America, an official with the War Production Board and director of the Atlanta office of the Fair Employment Practices Committee. He is survived by his widow, one son and two daughters.

THE REV. JAMES EDWARD KLINGAMAN of Winchester, Va., retired E and R clergyman, died October 23 at the age of 81. Educated at Ursinus College and Central Theological Seminary and ordained in 1908, Mr. Klingaman served churches in Pennsylvania and Maryland. He is survived by six sons and a daughter.

MRS. FREDERICK W. MAC CALLUM, a CC missionary in Turkey for nearly half a century, died November 5 in Newton, Mass., at the age of 94.

Mrs. MacCallum, the former Henrietta Mima Reid, was born in Broomanton, Ontario, Canada. She began her service under the American Board of Commissioners for Foreign Missions in 1890 and she and her late husband spent the major part of their lives in Turkey.

After the death of her husband in 1945, Mrs. MacCallum lived in Istanbul with her son, Lyman, until 1955. Since then she has lived in Auburndale, Mass. She is survived by three of her five children.

VIRGINIA I. NICHOLS, a CC missionary in Africa for nearly ten years, died on November 6 in McCord Zulu Hospital, Durban, South Africa. She was 44 years old.

Miss Nichols had taught and managed the business office at Inanda Seminary for Girls near Durban since she went to Africa in 1949 under the auspices of the American Board for Foreign Missions.

Born in Iowa City, she received degrees from MacMurray College and the University of Illinois. Before going to Africa she was employed by the Southern Christian Institute in Edwards, Miss. Her mother and a brother survive.

THE REV. DAVID EMERSON TOBIAS of Downey, Calif., retired E and R clergyman, died October 21 at the age of 76. Educated at Heidelberg College and Central Theological Seminary, he was ordained in 1909 and spent his entire ministry in Ohio. One son survives.

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Church and Ministerial RECORD

E and R Address Changes

BOSTIAN, FRANK K., Baltimore, Md., to 814 Dixie Trail, Raleigh, N. C., pastor of First.

CURVEY, PAUL H., Shepherdstown, W. Va., to 281 6th Ave., N., Troy, N. Y., pastor of St. Paul's.

DETROY, KARL M., Fort Thomas, Ky., to 518 Franklin St., Glencoe, Minn., pastor of Glencoe-Hutchinson Charge.

FRANKENFELD, RAYMOND F., Washington, Mo., to 2221 Kentucky Ave., Baltimore, Md., pastor of St. Matthew.

FRITZ, STANLEY L., Kenton, to R. 2, New Philadelphia, Ohio, pastor of Jerusalem.

GASS, ERIC A., (M) St. Louis, Mo., to 935 S. Crouse Ave., Syracuse 10, N. Y.

GRABOWSKI, PAUL H., 327 Elm St., Chelsea, Mich. (minister without charge).

HARTWIG, CARL E., Baltic, Ohio, to Alexandria, Ky., pastor of St. Paul's.

HELLER, RALPH W., Transfer, Pa., to Box 31, Sand Lake, N. Y., pastor of Taborton Charge.

HETZEL, WALTER F., Tonawanda, to 2133 Ferry Rd., W., Grand Island, N. Y., (change of residence).

HILFIKER, WARREN T., Eden, to 45 Dalton Dr., Kenmore, N. Y., pastor of Kenilworth.

HORLANDER, WALTER F., Dubois, Ind., to 10400 Preston Hwy., Louisville 19, Ky., pastor of Bethany.

JOHNSON, JAMES M., (E) St. Petersburg, Fla., to 385 E. Orange Grove Blvd., Pasadena, Calif., interim pastor of Bethel.

KOLBE, KENNETH H., R.D. 2, Shawnee Rd., North Tonawanda, N. Y., (change of residence).

NUCKOLLS, GEORGE L., (E) McAllen, Tex., to 1004 6th St., Golden, Colo.

OBERKIRCHER, PAUL E., Homestead, to R.D. 1, Greensburg, Pa., pastor of St. John's (Harrolds).

RAUBENHOLD, IRWIN A., 1548 Wayne Ave., York, Pa., (change of residence).

SCHEUER JR., GARRY A., Richton Rd., Richton Park, Ill., pastor of St. Paul's, (new).

SCHLINKMANN, DANIEL, Newark, N. J., to 21 Church St., Shelby, Ohio, pastor of First.

SHIMLER, DONALD H., 30 Grove Lane, Bronxville, N. Y., (minister without charge).

WAGNER, SCOTT R., (E) to 926 Oak Hill Ave., Hagerstown, Md.

WAHL, CLEMENS A., Cleveland, to Bolivar, Ohio, pastor of Bolivar Charge.

Code: E—Emeriti, retired or disabled; M—Missionaries.

CC Calls

ALBRIGHT, JONATHAN P., Southampton, Mass., to St. John's E and R, Orwigsburg, Pa.

ALVAREZ, LEONOR, to parish worker, Trinity, El Paso, Tex.

ARENDS, HAROLD L., Trinity, Beachmont, Revere, to Mystic, Medford, Mass.

BABCOCK, KENNETH D., to Park, Toledo, Ohio.

BOYLE, KENNETH A., to West Boxford, Mass.

BURCHELL, E. ROY, Camden, Me., to First, Pittsfield, Mass.

CARTER, RICHARD P., to interim, Sanford, Florida.

COREY, JUDSON, Baptist, to United, Conway, Massachusetts.

DECK SR., HERBERT H., Union, Holly Hill, Fla., to Park, Springfield, Mass.

ELLIOT, J. EDWARD, associate, Woodfords, Portland, Me., to First, Harwich, Mass.

ENSELMAN, O. B., Methodist, to assistant, United, Eagle Rock, Los Angeles, Calif.

GILCHRIST, GEORGE E., to First, Watertown, Connecticut.

GUSTAFSON, JAMES W., to West, Haverhill, Massachusetts.

HAMPTON, WILLIAM R., Bay Shore, to First, Albany, N. Y.

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HORVATH, WAYNE W., to Highland, Somerville, Mass.

HOWE, BURLEY R., to minister of Christian education, Bay Shore Community, Long Beach, Calif.

LIVERMAN JR., THOMAS F., Zion, to Liberty and Smithwood, N. C.

PARSONS, RONALD J., Nazarene, to assistant in charge of religious education, First, Pittsfield, Mass.

REINER, HUGH M., Presbyterian, to Plymouth, San Diego, Calif.

RISHELL, PAUL W., to interim, Christ Church, Miami, Fla.

SANTOS, M. DAVID, Evang., Mexican Church, Barstow, Calif., to South Broadway, Albuquerque, Grants and San Mateo, N. M.

SCOTT, JOHN C., to Waldo, Brockton, Mass.

SHIRLEY, HARRY P., East and West Woodstock, Conn., to Community, Sherman, New York.

SMITH, JACKSON E., associate superintendent and minister, Washington Congregational Christian Conference, to associate superintendent, Congregational Conference of Minnesota, Minneapolis.

STANFORD, LEROY, Hazel Park, St. Paul, Minn., to First, Westfield, N. J.

VAN GORDER, ROBERT C., Farmington, Me., to Federated, Hampden, Mass.

WADE, RONALD C., Pelham, Mass., to Sherman, Conn.

WASHBURN, LAWRENCE A., Preston, Conn., to Peace Dale, R. I.

WEIR, WENDELL, Yale University Divinity School, to minister of visitation, First, Pasadena, Calif.

WORSTER, HAROLD O., to First, Hopkinton, New Hampshire.

YINGER, PAUL W., Union, Upper Montclair, N. J., to Community, Piedmont, Calif.

YOST, GERALD E., Andover Newton Theological School, to assistant, South, Brockton, Mass.

CC Resignations

AINSLIE, PETER D., Thetford, Vt.

BOSTIAN, FRANK K., E and R, Messiah United Church of Christ, Baltimore, Md.

BROWN, JAMES G., First, Ansonia, Conn.

CROCKETT, MRS. OLGA, associate, Lakes Region Parish, Vt.

DONICA, DONALD R., Baptist, Community, Newmarket, N. H.

EDWARDS, FRANK L., superintendent, Congregational and Christian Conference of Illinois, Oak Park, May 1960.

FIELD, GEORGE E., Union, North Aurora, Ill., to retire.

FOGLEMAN, MARTIN L., Smithwood, N. C.

HALL, WILLIAM S., Belpre, Ohio.

HOLLERORTH, HUGO J., minister of Christian education, First, Oberlin, Ohio.

HUNTER, RICHARD D., Lodi, Ohio.

JOYNER, WILLIAM T., Liberty, N. C.

MC QUILKIN, ROBERT, Garden Prairie, Ill.

PENDER, JAMES E., Methodist, Community, Epping and Brentwood, N. H.

ROSE, EUGENE A., West, Phoenix, Ariz.

SANDIFORD, REX, Mt. Zion, Greenup, Ill., to study.

SMITH, DONALD E., Broadview Community, Hartford, Conn.

E and R Installations

ALTROCK, STANLEY C., assistant pastor, First, Houston, Tex., October 25.

CASE, RAYMOND W., Pleasant Valley, Dayton, Ohio, October 11.

CURLESS, ROY C., St. John's, Cecil, Wis., August 9.

DRY, THOMAS J., St. Paul's, Holyrood, Kan., October 25.

DUZEN, NORMAN W., St. Paul and St. Mark, Buffalo, N. Y., October 18.

EGGER, OSCAR A., St. Peter's, Murphysboro, Ill., and First, Tamms, Ill., November 1.

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EHRET, LESTER A., pastor, Durham Charge, East Pennsylvania Synod, October 25.

EIBEN, EDWIN O., Hope, Harbine, Neb., October 25.

FIDLER, GEORGE A., Zion, Thomasville, N. C., October 18.

FRANZ, CALVIN W., St. Peter's, Geneseo, Ill., October 18.

GALLAGHER, ROGER G., Salem, Winnipeg, Manitoba, Canada, October 7.

GRADWOHL, ELMER A., Basil Charge, Southwest Ohio Synod, November 1.

HAKES, JAMES D., co-pastor, Martha Memorial, New York, N. Y., October 25.

HAZEN, GEORGE A., Zion, Cumberland, Md., October 11.

HELLER, RALPH W., Taborton Charge, New York Synod, October 25.

HILFIKER, WARREN T., Kenilworth, Kenmore, N. Y., November 1.

HUNYADY, LASLO L., First, Forest Park, Ill., September 20.

KLOSTERMAN, KEITH C., St. Jacob's, St. Jacob, Ill., October 18.

KOLBE, KENNETH H., St. Paul's, Shawnee, N. Y., October 18.

LUEHRMAN, ERNEST W., Deaconess Church and chaplain of Deaconess Hospital, St. Louis, Mo., October 25.

MEHRTENS, FRED J., St. Paul's, Schulenburg, Tex., October 25.

MEISSNER, ELMER G., pastor, Tannersville Charge, East Pennsylvania Synod, October 18.

NOTTROTT, HANS M., pastor, Stone Church-Johannesburg Charge, South Illinois Synod, October 11.

PETERSON, KENNETH G., Grace, Petaluma, Calif., September 20.

SCHNAKE, PAUL M., St. Paul's, Chelsea, Mich., October 4.

STOMMEL, EWALD H., First United, Tacoma, Wash., November 1.

STROMMEN, ROBERT T., St. John's, Larimer, Pa., October 25.

TORRES, JOSE A., co-pastor, Martha Memorial, New York, N. Y., October 25.

VOSS, HENRY D., First, Fulton, Mich., October 18.

WALTHER, EUGENE A., Zion, Fairbury, Neb., October 25.

CC Installations, Ordinations, Recognitions and Anniversaries

ALLARD, VIRGIL D., ordination and installation, Emerald Grove, Wis., November 1.

BENGEL, NORMAN R., installation as minister, and ENG, HOMER, recognition as assistant, United Church of Christ, Honolulu, Hawaii, November 1.

BENTLEY, ROBERT A., installation, Old Community, San Diego, Calif., October 4.

BERTSCH, JOHN T., ordination, Pilgrim, Duluth, Minn., October 12.

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Dr. Howard Schomer, President 5757 University Avenue, Chicago 37, Illinois

BRADY, DONALD D., installation, Comstock Park, Mich., November 1.

BREHMER, BRADLEY B., installation, Community, Lakewood, Colo., October 22.

CASAS ADOBES COMMUNITY, Tucson, Ariz., dedication, October 25.

CHURCH OF THE CHIMES, Van Nuys, Calif., ground-breaking service, October 18.

EATON, KENNETH O., installation, South, Concord, N. H., November 1.

EDGE, WILLIAM F., recognition, Plymouth, Milwaukee, Wis., October 11.

FIRST, Tucson, Ariz., ground-breaking service, September 27.

FIRST, National City, Calif., 90th anniversary, November 22.

HERMAN, ALAN C., installation, United, Chebanse, Ill., September 13.

HODGSON, RICHARD G., installation, Gloucester, Lanesville, Mass., November 8.

HONOLULU, Hawaii, laying of cornerstones for the new mission memorial building and the Theodore and Mary Atherton Richards Memorial Chapel, September 23.

HULSEAPPLE, LAWRENCE E., recognition and institution as lay preacher, North, Middletown, N. Y., October 21.

KAUFFMAN, RONALD E., ordination, Bethel, Nanticoke, Pa., November 8.

KELSEY JR., GEORGE W., installation as associate, Old South Union, South Weymouth, Mass., November 1.

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1505 Race St., Philadelphia 2, Pa.

KITTLAUS, PAUL, ordination, Kensington Community, San Diego, Calif., October 11.

KLINE, BRUCE, recognition, Beacon Hill, Seattle, Wash., October 25.

KOEHLER, REUBEN P., installation as minister and reception of the Shepherd of the Hills Church, Phoenix, into the Arizona Association, October 4.

LEAMON, JOHN T., installation, Westfield, Danielson, Conn., October 25.

NORTH, Phoenix, Ariz., fifth anniversary, October 4.

ORTLUND, RAYMOND C., recognition as minister, and RIEWALD, ARTHUR C., as minister of visitation, Lake Avenue, Pasadena, Calif., November 1.

ROSE, WILLIAM H., installation, Community, Cocoa Beach, Fla., October 25.

SANDERS, ROBERT E., installation, Wilmington, Mass., October 30.

SHERMAN, JAMES P., ordination and installation, Charlevoix, Mich., October 25.

SIMPSON, ROBERT F., ordination, Federated, Skowhegan, Me., October 18.

SIMPSON, ROBERT W., installation, Grand Marais, Minn., October 11.

SKINNER, BRADLEY F., installation, United, Broomfield, Colo., and reception of the church into the Denver Association, October 25.

SOUTH HAVEN, Bedford, Ohio, dedication, November 1.

SPENCE, MORTON, ordination, Big Rock, Ill., October 11.

STEARNS JR., GORDON W., ordination, First Church of Christ, West Hartford, Conn., October 25.

STONER, DONALD C., ordination, First, Oak Lawn, Ill., October 18.

TEEUWEN, RANDALL, ordination, Lakeland, Minn., October 18.

WARD, DONALD B., ordination, Ravenswood, Chicago, Ill., October 4.

WAYSIDE, Federal Way, Wash., constituting service, September 27.

WESTMINSTER, Mass., dedication of the Christian education building, October 18.

WILLIAMSON, J. WRIGHT, ordination, First, Nashua, N. H., October 25.

WILSON, GENE F., ordination and installation, Ridgewood Heights, Dayton, Ohio, October 11.

WISE, IRVIN C., recognition, Dr. Edwards Memorial, Edwardsville, Pa., November 2.

YEE, JAMES B., installation, First Church of Christ, Unionville, Conn., October 25.

Changes in E and R Synod Rosters

In East Pennsylvania Synod, the Dryland-St. Thomas Charge has been dissolved. The two congregations, Dryland, Hecktown, and St. Thomas, Bethlehem, have become separate charges.

In Pittsburgh Synod, Trinity, Old Stanton, and St. Luke's, New Stanton, have merged to become Trinity Church, New Stanton, Pa. This new congregation is now a constituent of the Ruffsdale-New Stanton Charge.

In Susquehanna Synod, the Paxinos-Augusta Charge has been dissolved. Lantz, Sunbury; St. Elias, Fisher's Ferry; and Zion, Augustaville, have been constituted the Augusta Charge, with St. Peter's, Paxinos, and Jacob's Church, Reed's Station, becoming supply points.

Newly Vacant E and R Pulpits

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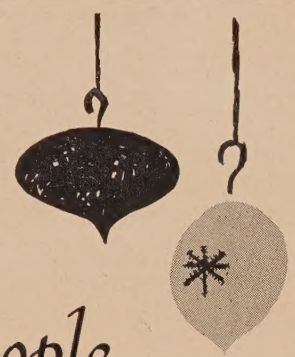

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Received into E and R Membership

HAKES, JAMES D., New York, N. Y., by New York Synod from the Congregational Christian churches, October 25.

ST. PHILIP'S, Concord Village, St. Louis, Mo., by Missouri Valley Synod, October 28.

THIRD PROTESTANT MEMORIAL, Cincinnati, Ohio, by Southwest Ohio Synod, May 19.

TORRES, JOSE A., New York, N. Y., by New York Synod from the Congregational Christian churches, October 25.

Dissolved

ZION, East Poestenkill, N. Y., by New York Synod, October 7.

ZION, Toppenish, Wash., by Pacific Northwest Synod, January 20.

Dismissed

SIEGENTHALER, CARL S., St. Louis, Mo., by Missouri Valley Synod to the United Presbyterian Church in the U.S.A., October 28.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

In September, from Japan: Mr. and Mrs. Carl Sipple; the Rev. and Mrs. Homer F. Yearick, on leave of absence.

Missionaries who completed term of service: Marjorie Sipple from Japan; Dr. Gertrude B. Hoy, retired, and Mr. and Mrs. Paul Fenske, from Hong Kong.

Tordis Petersen, who withdrew from service in Japan at completion of first term.

E and R Birth

September 25, 1959. To the Rev. and Mrs. Myron W. Ross of Japan, now on furlough, a daughter, Michelle Ruth, in St. Louis, Mo.

CC Arrivals from the Field

During September, October and November: In San Francisco, Dr. Mildred McK. Keithahn of the Madura Mission, for furlough with her daughter. In New York, the Rev. Frank Cary of the Japan Mission for pre-retirement furlough and Alice E. Cary, retired secretary for the Pacific Area. In Boston, the Rev. William R. Booth of the South Africa Mission, for furlough.

CC Departures for the Field

During September and October: From Boston, Patricia L. Rosenkranz, under a three-year term, and Mary F. Kutz, for one year, as teachers at the American Collegiate Institute, Izmir, Turkey. From San Francisco: Patsy J. Cooper and Geralyn M. Sias, under three-year terms as English teachers at Kobe College, Nishinomiya, Japan. From Seattle, Washington, Mr. and Mrs. Guy A. Thelin of the Philippines Mission, returning from furlough. The Thelins will join the staff of Dansalan Junior College, Marawi City, Mindanao. From New York, Mrs. Luella T. Monsen, R.N., for a one-year term at Azariah Smith Memorial Hospital in Turkey.

CC Marriage

October 14, 1959. In Boston, Linda M. Bergsman, daughter of the Rev. and Mrs. Lee D. Bergsman of the South Africa Mission, to Gorge E. Santos.

CC Birth

October 17, 1959. To Mr. and Mrs. Samuel N. Glass Jr. of the Near East Mission, a son, Frank Everett, in Izmir, Turkey.

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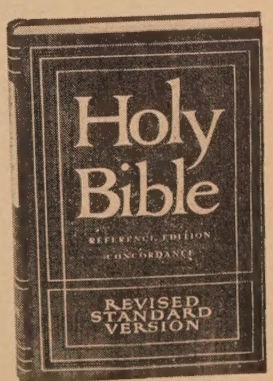

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